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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

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rune in anglia legati super inquisicone sup his ab eo de mandato dni pape celebrand secum deferens
& tandem ex benegnitate sedis aplice in his eiusdem peroccurens sub hac forma.

Fac-Simile of a folio of the Osmund Register.

See below p.p. 3 – 5.

VETUS REGISTRUM SARISBERIENSE

ALIAS DICTUM

REGISTRUM S. OSMUNDI EPISCOPI.

THE REGISTER OF S. OSMUND,

EDITED BY

W. H. RICH JONES, M.A., F.S.A.,

CANON OF SARUM, AND VICAR OF BRADFORD-ON-AVON.

"ECCLESIA NOSTRA CATHEDRALIS, QUAM, SEU CIVITATEM IN MONTE POSITAM, INTER ALIAS LUCERE, ET CÆTERIS OMNIBUS EXEMPLO ESSE, CONVENIT."

BISHOP JEWEL.

VOL. II.

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INTRODUCTION.

INTRODUCTION.

In the prefatory remarks to the former portion of this work, a general account has been given of its contents; and to this has been added a special and detailed description of what, to not a few, constitutes its most important document, the "Tractatus de Offi- "ciis Ecclesiasticis," or, as it is commonly termed, "The Consuetudinary of S. Osmund." Of the latter there is little occasion to say more. What we have now to do, is to describe more at length the remaining portions of the manuscript, which, as throwing light upon the history of the church and the episcopate in the west of England, during rather more than one hundred and fifty years, constituting in themselves a most important chapter in the annals of our country, must needs be of great interest to all who study them.

An account already given of the general contents of this Register, and in particular of the "Consuetudinary."

The remaining portions of the manuscript now to be considered.

The exact period embraced in the following sketch extends from the year A.D. 1070,—when the conquest of England was practically accomplished, and immediately after which time the seat of the bishopric for Wilts, Berks, and Dorset was fixed at Old Sarum,—to the year A.D. 1229, when, on the advancement of bishop Richard Poore to the see of Durham, Robert Bingham was duly elected and consecrated, at Wilton, as his successor in that of Salisbury.

The period embraced extends from about 1070–1229

There are, scattered here and there throughout the manuscript, a few documents of later date, but they are all of them subsequent additions to what may be deemed its original portion. One of the latest, is the document concerning the boundaries and limits of the forest of

Examples of documents inserted at a later date.

Savernake,[1] in which the Dean and Chapter had certain rights and privileges, which bears date A.D. 1276, and which is transcribed on the back of two vacant folios. Of a like character is the deed by which bishop Giles de Bridport allows, in A.D. 1262, that the cathedral was free from episcopal visitation,[2]—(which also is found in what was a blank space in folio 51 *verso*,)—an admission that was subsequently repudiated by his successor, John Waltham, who succeeded,[3] in A.D. 1392, in establishing his right as bishop to exercise such jurisdiction, and who in the following year issued his mandate to the cathedral authorities for the purpose.[4] The only other important instances of documents of later date are (1) the ratification by Pope Alexander IV., in A.D. 1254, of the exchange of the prebend of Horton for that of Pottern,[5] as the prebend annexed to the bishopric, by virtue of which the bishop for the time being could always claim "*ut canonicus*" to be admitted "*ad secreta capituli*," and (2) the deed ordaining a chantry, in A.D. 1256, at the altar of St. Andrew,[6] by Robert Hertford, who held the dignity of Dean A.D. 1237–1258.

The Osmund Register an imperfect record, which, to be thoroughly understood, must be supplemented by other documents.

It may be as well to repeat the statement already made, that the Osmund Register, most precious and valuable as it undoubtedly is, is after all but a *fragmentary* record. No portion of the existing manuscript is probably older than the thirteenth century, but the charters and other deeds contained in it, of an earlier date, were most probably copies of originals which at the time of its compilation were in existence. In one very interesting example we have preserved to us an exact copy of the original "Institutio Osmundi,"[7] in accordance with which the Consuetudinary lays down and explains the "use of Sarum." In another we have

[1] O.R., ii. 121.
[2] O.R., i. 353.
[3] See Statutes of Salisbury Cathedral, p. 82.
[4] See Dunham Reg., *fol.* 290.
[5] O.R., i. 196.
[6] O.R., i. 390.
[7] O.R., i. 212.

the "foundation-charter"[1] of the cathedral at Old Sarum. But, as almost a glance will show, the various deeds and charters are put together without any chronological order or exactness. Indeed, some of the folios appear to have been stitched or bound together at random, so that the contents of the "Old Register" are in some sense a disconnected series of documents, which need first of all to be duly arranged, before their full bearing on the history of the church or diocese of Sarum is clearly perceived. In truth, in the tale of this century and a half, there are several important *lacunæ*, and these can only be supplied by other deeds and charters, copies of which we find in registers belonging to the cathedral or diocese. Happily many such may be found in what is called the "Liber Ruber,"—or in one of the two "Libri "Evidentiarum,"—belonging respectively to the Bishop and Chapter of Sarum.

Illustrations of the irregular way in which the manuscript has been compiled, or bound up.

An illustration or two of what is meant may be given. It is clear, at first sight, that the two folios[2] (xix. and xx.) with which the Old Register, as we now have it, commences, are misplaced, and that the real beginning is with the next folio[3] (xxi.), in which we have the "Carta Osmundi." Again, in the narrative of the commencement and building of the new cathedral, there is at the end of folio lxii. *verso*[4] a break in the story, which is not resumed again till the beginning of folio lxvii.[5] In that portion of the Register we can clearly detect differences, not only in the handwriting, but in the material of the parchment on which it is written. Sundry notes are appended at the foot of pages 3, 7, and 18, which will explain our meaning, by referring to which the reader will be the more able to appreciate exactly the character and value of the record itself.

[1] O.R., i. 198.
[2] O.R., i. 189–197.
[3] Ibid., i. 198.
[4] Ibid., ii. 17.
[5] Ibid., ii. 37.

A special interest attaching to it, as often the contemporary record of an eye-witness.

One great interest it undoubtedly does possess. In some portions it is a contemporary record of the events which it narrates, and was written by an eye-witness, or at his dictation. Thus the writer, or compiler, says in one passage,—"Ego vero rem prosequar prout *diebus* "*meis,* Domino prosperante, processit."[1] Again, in narrating three notable events that happened in the year A.D. 1220, and among them the translation of the body of S. Thomas of Canterbury, he alludes, in reference to the latter, to the "circumstantias eximiæ festivitatis "quas et *vidi et audivi.*"[2] And, once more, in speaking of the report of the representative of the chapter of Sarum at Rome concerning the confirmation of the election of Robert Bingham to the see, there is this marginal note added, "Litteræ istæ venerunt *mihi* in "conversione S. Pauli per Willielmum, nepotem electi,"[3] —words which, as we should think, could only refer to William de Wanda, the dean, and so lead to the at least probable inference that portions of this Register were penned or dictated by him.

Some portions probably written, or dictated, by the dean himself.

Early history of the episcopate in the west of England.

It may be as well to give a brief sketch of the episcopate in England, before the establishment of a see at Old Sarum, the bishop of which had jurisdiction over what are now the counties of Dorset, Wilts, and Berks.

Bishopries at Sherborne and Winchester.

Early in the eighth century, in the year 705, the whole of the south-western portion of our country was placed under the nominal charge of one bishop, who had his see at Sherborne, in Dorset. Between this and the diocese of Winchester, as it then existed, the large forest of Selwood was fixed as a boundary-line; all on "*the* "*west of the woods*" being in the former, all on "*the east* "*of the woods*" in the latter diocese.[4] A great portion

[1] O.R., ii. 4.
[2] Ibid., ii. 14.
[3] Ibid., ii. 114, *note.*
[4] See a full explanation of this arrangement in the Sarum Fasti, pp. 22–25.

therefore of Wilts, and the whole of Berks, were at that time in the diocese of Winchester.

Sub-division of these two large dioceses.

At the beginning of the tenth century, in the year 909, a number of new sees were founded out of these ancient ones: (1) WELLS, which included Somerset; (2) CREDITON, comprising Devonshire and Cornwall; (3) SHERBORNE, now limited to Dorset; (4) RAMSBURY, including Wilts and Berks.

The see of SHERBORNE, 909–1058.

Our concern is of course with the two last-named sees. Of that of SHERBORNE, between 909 and 1058, we know little beyond the names of its bishops, which are given to us in the Osmund Register,[1] and which were copied from certain "chronicles" that had been deposited at Cirencester.[2] The seat of the bishopric is spoken of as having been but a small town, almost village, of but little importance, in which "one might well marvel that "such a 'bishop-stool' should have continued for so "many centuries."

The see of RAMSBURY, 909–1058.

RAMSBURY, the seat of the other bishopric, is in the north-eastern part of Wiltshire, and is no great distance from Hungerford. Its original name was *Hrœfenesbyrig*, one that would be better Englished as "*Ravens*-bury," than in its corrupt and misleading form, "*Rams*-bury." In the account of the appointment of Adelstan [or Ethelstan] to the see on its first formation it is described as having been "ad ecclesiam *Corvinensem*," and the bishops were wont to style themselves as "Episcopi *Corvinensis* ecclesiæ." These bishops are sometimes termed "Episcopi Wiltunenses" (or "Wiltoniensium"), that is, not of Wilton, but of Wiltshire. In the list

Various titles given to them.

[1] O.R., i. 336.

[2] In the "Liber Ruber," fol. 61 *verso*, there are the following deeds which explain the heading at i. 335:—(1) De depositione quorundam instrumentorum Sarum ecclesiæ, assensu Decani et Capituli apud Cirencestriam; (2) De recognitione instrumentorum Sarum ecclesiæ apud eosdem depositorum ab Abbate et Conventu de Cirencestr.' See also Lib. Evid., (C.) 210, 276.

given of them in the Osmund Register[1] they are called "Præsules Sunningensis ecclesiæ," from their having had an estate and residence at "Sunning," near Reading, in Berks.

HERMAN bishop of Ramsbury, 1045.

To the see of Ramsbury, HERMAN was appointed as bishop in the year 1045. He was a chaplain to Edward the Confessor, and is described as "of Lothingaria," a term which then included the southern Netherlands. Coming from the border-land of Germany and France, where the languages of both kingdoms were already familiar to all educated men, they were a "sort of "middle term" between Englishmen and Frenchmen, and so were more or less acceptable to both; they were not deemed complete foreigners by the former, whose speech was not altogether strange to them, and they found sympathies also from the Normans, who already began to occupy important positions in the court of the latter.[2]

He goes to Rome "on the king's errand," together with Ealdred, bishop of Worcester. 1050.

A few years after his appointment, in the year 1050, we read of bishop Herman together with Ealdred (then bishop of Worcester, and afterwards advanced to the see of York) being sent to Rome "on the king's errand."[3] Whatever the special purpose of this mission may have been, the entry is by no means an unimportant one, as it marks the commencement of constant reference to the Holy See, a habit which the Lotharingian bishops brought with them, and which led ultimately to important results in England. At all events, it was at a great synod, held at the time in Rome, that the two bishops met one who not many years afterwards was to hold the highest place in the English hierarchy, and in whose consecration bishop Herman was to take a part—Lanfranc, of Pavia.

They meet Lanfranc, afterwards archbishop of Canterbury, at Rome.

The slender revenues of

The diocese of Ramsbury, though it had a small cathedral church, had no body either of monks or canons,

[1] O.R., i. 335.—See also Freeman's Norman Conquest, ii. 401.

[2] See Freeman's Norman Conquest, i. 178; ii. 80.

[3] See Freeman, ii. 115.

forming a chapter, annexed to it.[1] Its value also was small; in truth the revenues were unequal to the demands necessarily made on the bishop. This was the more felt by him as a foreigner, for, as he himself was fain to say, he had no friends, like his English predecessors, to supplement with their gifts and offerings his own insufficient income.[2] Hence, in the year 1055, at a time when by the decease of the abbot of Malmesbury there was a vacancy in the headship of that religious house, he made a great effort to get his see transferred to Malmesbury, and augmented by some of the revenues of that wealthy foundation. In truth he all but succeeded, for, according to one account, the king had given his consent. Three days after such concession, through the intervention of the Earl Harold, before whom the monks themselves laid their grievance, and whose assistance they earnestly invoked in helping them to redress it, the concession to bishop Herman was revoked, and the church of Malmesbury secured in its ancient independence.[3]

the see of Ramsbury.

Herman's efforts to get his see transferred to Malmesbury.

1055.

Smarting under disappointment, Herman, for a time at least, withdrew from his bishopric, and, assuming the monastic habit, betook himself to the monastery of St. Bertin, at St. Omer, in France. There he remained for three years;[4] the administration of his diocese being meanwhile committed to the indefatigable Ealdred, who

Herman for a time retires from his see.

---

[1] Such is the statement of William of Malmesbury,—see Gesta Pontificum" (Rolls Series) p. 182,—"Ejus animi magnitudini, vel potius "cupiditati, quum non sufficeret re-"rum angustia, quoniam apud Ra-"mesberiam nec clericorum conven-"tus, nec, quo sustentaretur, erat, "a rege petiit, ut, qui, se dignatus "honore fuisset, non inhonorum "victitare permitteret."

[2] *Ibid.*, — "Antecessores suos "indigenas fuisse; se alienigenam "nullo parentum compendio vitam "quo sustentet habere."

[3] See Freeman, ii. 402, 404.

[4] Heremannus, Wiltoniæ præsul, offensus, quia ei sedem episcopalem transferre de villa quæ Ramnesbyrig dicitur ad abbatiam Mealmesbiriensem rex nollet concedere, episcopatum dimisit, marique transfretato, apud Sanctum Bertinum monachicum habitum suscepit, ibique in ipso monasterio tribus annis mansit. R. de Hoveden, i. 102.

then had the care of no less than *three* dioceses entrusted to him, those of Ramsbury,—and Hereford,—besides his own of Worcester.

He is allowed, on the death of the bishop of Sherborne, to hold that see with his own.

At the end of the three years, bishop Herman obtained some consolation for his disappointment; for in the year 1058, on the decease of Elfwold bishop of Sherborne, he was, in compliance with the wish of the Lady Eadgyth, who long before had promised to use her influence on his behalf whenever the opportunity should occur, advanced to that see, which he was allowed to hold together with his own see of Ramsbury. For the next seventeen years he seems to have lived at Sherborne, making that place virtually the "bishop-stool" for the united dioceses.

1058.

Herman consecrates a church at Wilton, and is present at the dedication of the abbey at Westminster.

In the year 1065, we find Bishop Herman consecrating the church of the Nuns at Wilton, formerly built of wood and now reconstructed in stone, at the cost of the Lady Eadgyth, and dedicated to her sainted namesake, the daughter of Edgar.[1] At the very close of the same year he took part in another consecration of unusual interest. It has been conjectured that one object of the mission of Herman to Rome, fifteen years before, of which we have spoken, was to obtain from the Holy Father a release of the Confessor from a vow which he had made in his youth of undertaking a pilgrimage to Rome, and that this vow was dispensed with on the condition of his rebuilding on a grander scale the abbey at Westminster. Among the consecrating prelates on Dec. 28, 1065, when that minster was solemnly dedicated, was Herman, bishop of Ramsbury and Sherborne. And therein, "hardly before the sound of the workman's "hammer had ceased, or the voice of the consecrating "prelate had been hushed into silence, were celebrated "the funeral rites of its founder, and the coronation rites "of his successor."

1065.

[1] See Freeman, ii. 513.

We pass over the next few years; for it is no part of our work to describe the conquest of England by William, save so far as it illustrates our own diocesan history. During those years of conflict, the position of Herman—indeed of any bishop in England—must have been one of deepest anxiety.

Difficulties of Herman's position.

In the year 1070 the conquest of England was practically accomplished. In the month of March we find the Conqueror assembling his army at Salisbury. Then his policy, as regarded the church, openly manifested itself. From Salisbury, as seems most likely, he sent forth his soldiers to search the monasteries, and carry off much of the money which, in those troublous times, men had placed for safety in the custody of the religious houses.[1]

1070.

King William, from Salisbury, commences a raid on the monasteries.

A week or two afterwards, the Conqueror, celebrating his Easter festival at Winchester, was there crowned anew by three papal legates, who happened to be in the kingdom. This was a sort of confirmation, and, as such, a ceremony of much significance, of his coronation some years before at Westminster, by Ealdred, the archbishop of York. For the coronation of a king was not then a mere pageant, but a rite of the utmost moment, partaking of almost a sacramental character. The election by the "Witan" gave the king, so elected, the sole right to the crown, but he was put into actual possession of the royal office by the ecclesiastical consecration.[2]

William crowned by Papal legates.

True import of this ceremony.

A few weeks subsequently, at a council held at Winchester (April 11), we have the deposition of Stigand, the archbishop of Canterbury, whose name is familiar enough to us from the Bayeux tapestry. Three years previously, together with a number of nobles and others,

Deposition of Stigand archbishop of Canterbury.

---

[1] R. de Hoveden's words are,—"Rex Willelmus monasteria totius "Angliæ perscrutari fecit; et pe- "cuniam quam ditiores Angli, "propter illius austeritatem et de- "populationem, in eis deposuerant, "jussit auferri." i. 120.

[2] See Freeman, ii. 6; iii. 557.

1070. Stigand had accompanied William to Normandy, though the choice of the king's escort on that occasion may have been dictated by motives of policy, in view of the safety of the country, which he had so recently conquered, during his temporary absence. From the very first there had been doubts concerning the canonical position of Stigand; and not only had bishops avoided being consecrated by him,[1] but he was not allowed to be the officiating prelate at the coronation of William. The formal grounds of his removal from the primacy were threefold:—(1) that, together with the archbishopric, he unjustly retained the see of Winchester; (2) that, during the lifetime of archbishop Robert, his predecessor, who had been unjustly driven from his see, he not only entered upon the primacy, but, in the execution of the office of the mass, for a time used the "pall" which had been left behind at Canterbury; and (3) that he ultimately asked for, and accepted, his "pall" from Benedict X., the anti-pope, who was excommunicated, and deposed by the church of Rome, for having by simoniacal means obtained his election to the Papacy.[2]

Deprivation of other bishops, and of sundry abbots.

Next followed the deprivation of other high dignitaries of the church. Naturally enough the first blow fell on Stigand's brother, Ethelmar, the bishop of the East Angles, whose see was at Elmham. Then Ethelwin, the bishop of Durham, was outlawed, and forced to flee from the kingdom. Sundry abbots were next deposed; amongst them Ethelsige, the pluralist abbot of

[1] So Hoveden (i. 124) says expressly, "Vitabant enim (episcopi) "a Stigando . . . ordinari, quia "illum noverant non canonicè "pallium suscepisse."

[2] Degradatur Stigandus tribus de causis; scilicet quia episcopatum Wintoniæ cum archiepiscopatu injustè possidebat, et quia vivente archiepiscopo Roberto non solum archiepiscopatum sumpsit, sed etiam ejus pallio, quod Cantuariæ remansit, dum vi et injustè ab Anglia pulsus est, in missarum celebratione aliquamdiu usus est, et a Benedicto, quem sancta Romana ecclesia excommunicavit, eo quod pecuniis sedem apostolicam invasit, pallium accepit. R. de Hoveden, i. 123.

Ramsey and St. Augustine's, who had once been William's ambassador at the court of Denmark. One—and one only—of the threatened prelates was bold enough to protest against the injustice that was dealt out to the church. This was Wulfstan,—the saintly bishop of Worcester,—who stood forth in the midst of an assembly of prelates and nobles to demand the restitution of lands of which his see had been deprived by his predecessor Ealdred, afterwards translated to York, and which, since that prelate's death in 1069, had been in the king's hands, during the vacancy of the see.[1] It was the same holy and fearless man, that more than once travelled to Bristol, then the furthest point in his diocese, there preaching again and again, and not unsuccessfully, against the slave trade which was the great sin of that place.

Protest of Wulfstan bishop of Worcester.

S. Wulfstan protests against the slave trade at Bristol.

The church in England was indeed in a widowed estate,—not a few bishoprics, together with the two metropolitical sees, were vacant. Some of the vacancies were now supplied. Walchelin, chaplain of the king, was appointed to the see of Winchester; Thomas, treasurer of the church of Baieux, another royal chaplain, to that of York; and shortly afterwards Lanfranc was advanced to the primacy at Canterbury.

Appointments made to the sees of Canterbury, York, and Winchester.

The last appointment was of the greatest importance, in its bearings on the fortunes of the church in England at one of the most critical periods of her history. Lanfranc had long been the friend and adviser of William, and it was he no doubt that put into William's hands the surest weapon for success in his great venture, by giving a religious character to the enterprise. It may have been Lanfranc also, that more or less shaped the personal character of William, for there can be no doubt of his having been, in strong contrast to his predecessors in the duchy of Normandy, as also to his own sons, a

Importance of the appointment of Lanfranc to the primacy.

[1] R. de Hoveden, i. 123.

man of unsullied character, whose life was guided by what he thought to be true religious principle.[1]

Previous history of Lanfranc.

Originally a monk, and afterwards Prior, of Bec in Normandy, Lanfranc became subsequently Abbot of St. Stephen's, at Caen. In every way fitted, by deep learning, by sound judgment, by personal character, he became the sharer of William's inmost counsels.[2] Nor did he fail to rebuke his sovereign when he felt him to be in the wrong; in truth, when openly blaming him for what was deemed his uncanonical marriage, he fell awhile under his displeasure. It was Lanfranc, however, who obtained from Pope Nicholas II., in 1059, six years after William and Matilda had become man and wife, a dispensation which would make good the marriage, even though, according to some, it might have been irregularly contracted.

Consecration of archbishop Lanfranc.

Though nominated to the primacy in May, Lanfranc was not consecrated till August 1070. The delay arose in part from his unwillingness at the first to accept the proffered dignity. He had some time previously refused the archbishopric of Rouen. His scruples were at last overruled by the venerable Herlewin, who, as abbot of Bec, laid commands on him to which he felt it right to yield instant and implicit obedience.[3] His consecration took place at Canterbury on August 29, 1070, no less than eight bishops taking part in the office: amongst them was Herman, bishop of Sherborne and Ramsbury.

1075.

Decree of the council of London directing

In the year 1075 an important decree, affecting our own diocese, was issued by a council held in London. By this it was directed, that the sees of bishoprics, many of which were then fixed in out-of-the-way country

[1] See Freeman's orman Conquest, ii. 225, 270; v. 395, 651.

[2] Hoveden (i. 124) describes the choice of William as having, in Lanfranc, fallen "viro undecunque "doctissimo, omnium liberalium "artium, divinarumque simul ac "sæcularium litterarum, scientia "peritissimo, consiliis quoque ac "gubernatione rerum mundalium "prudentissimo."

[3] See Freeman, iv. 346.

places, should be removed to larger towns and cities. It was this decree that caused the removal of the united sees of SHERBORNE and RAMSBURY, and their being constituted as one bishopric, at OLD SARUM, the diocese consisting of the three counties of Wilts, Dorset, and Berks.

the removal of bishoprics. The see for Wilts, &c., fixed at OLD SARUM.

Simultaneously with this decree in England was one from Rome, by which the Pope, Gregory VII., better known as Hildebrand, ordered that henceforth no bishop should receive his "ring and staff" from a temporal lord. This decree led afterwards, as the course of our narrative will show, to serious disputes between the spiritual and temporal authorities. It led also to a bold policy on the part of William himself as regarded his relations with the court of Rome. Ever ready to show respect to the Holy Father, and often seeking his counsel and support, he at the same time stoutly maintained his independent rights, and refused the "fealty" that was demanded of him.[1] It is not unimportant to notice how even Lanfranc, with all his reverence for the Roman pontiff, stoutly maintained his own rights, and how, during his primacy, the relations with the Holy See were more than ever strained. Once, indeed, he was openly rebuked by Gregory, for lack of reverence towards the Apostolic See. On another occasion, he was charged with disobeying repeated summonses to Rome, and threatened with deprivation if he continued to disregard them. But neither the rebuke, nor the threat, moved the archbishop. And, as it has been well said, it was plain that both king and archbishop "had fully "made up their minds to hold their own, and that all

Decree of Pope Gregory VII. respecting investitures.

Relations of William, and Lanfranc, with the court of Rome.

[1] This comes out clearly enough in his reply to Pope Gregory VII., who, at the time he requested the more punctual payment of the "Peter-pence," demanded also the homage of William:—"Unum ad-"misi, alterum non admisi; fideli-"tatem facere nolui, nec volo; "quia nec ego promisi, nec ante-"cessores meos antecessoribus tuis "id fecisse comperio." Quoted by Freeman (iv. 433), from the Epp. Lanfr. 10.

" the obedience which Rome was likely to win from " William, or from Lanfranc under William's rule, did " not go beyond a decent ceremonial reverence."[1]

Old Sarum as a site for a cathedral.

Returning now to the story of Herman, as first bishop of Sarum, we can hardly fail to remark on the strangeness of the place chosen for a bishop's see. It must have been a position possibly of greater importance than we have usually been in the habit of considering. The great Roman roads, all tending to it as a common centre, pointed it out as peculiarly fitted for, what it undoubtedly was, a great military post; but one can hardly conceive Old Sarum having ever been a place of trade, or the centre of any considerable population. The chroniclers speak of it as "a fortress rather than a city, placed on a " high hill, surrounded by a massive wall."[2] The settlement, so to speak, after the removal of the see thither, comprised not only the king's castle with all his officers and retainers, but the quarters also of the bishop and his clergy. It is by no means surprising to find that when the authorities, civil and ecclesiastical, were brought into such close contact a few unfriendly contests took place. Peter de Blois, indeed, speaks of the church at Old Sarum as " the ark of God shut up in the temple " of Baal."[3] Nevertheless, on that unpromising spot—a dry, barren, and waterless hill—did Herman, bent with years as he was, for he had been a bishop more than thirty years, begin to build a cathedral. But he lived

Description of it by the chroniclers.

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[1] See "Norman Conquest," iv. 436–439.

[2] William of Malmesbury (Gest. Pontif., 183),—" vice civitatis cas- " tellum locatum in edito muro " vallatum non exiguo."

[3] The description—I am quoting second-hand from Ledwych—given of Old Sarum by Peter de Blois, in one of his poetical epistles, is as follows:—

" Quid domini domus in castro
" nisi fœderis Arca.
" In templo Baalim; carcer
" uterque locus.
" Est inibi defectus aquæ, sed
" copia cretæ,
" Sævit ibi ventus, sed Philo- " mela silet."

only to lay its foundations, or little more, for he died in 1078, scarcely three years after the removal of his see to Old Sarum. 1078.

Bishop Herman seems to have had in his diocese the help of a suffragan, by name Rothulf (= Ralph), a Norwegian, who was in some way related to the Confessor. For we are told that, in the year 1050, King Edward bestowed the abbey of Abingdon, in Berks, on "Bishop Rothulf, his kinsman."[1] His predecessor in that monastery, Siward, had been consecrated in 1044 as coadjutor to Eadsige, the archbishop of Canterbury. Ralph, a suffragan bishop in the diocese of Sarum.

In the same year in which Herman died, the venerable and much-loved Herlewin, the abbot of Bec, was called to his rest. His successor was the saintly Anselm, destined, no long time afterwards, to be called to the primacy at Canterbury, and to exercise there, as far as he was permitted to use it, an influence for good, as regards both the church and nation. Indeed, about this very time of which we are writing, Anselm would seem to have paid a visit to England, and to have conferred with archbishop Lanfranc on many matters of general interest to the kingdom at large. It was Anselm, no doubt, that softened down much of that anti-English feeling, that, despite of his admitted excellencies, had been more than once displayed by Lanfranc. The amicable controversy between these two remarkable men as to the claims of Ælpheage, whose name the archbishop would fain have removed from the calendar of saints, is known to the historical student, and is well told by the historian of the Norman Conquest.[2] Death of Herlewin, abbot of Bec. Anselm, afterwards archbishop of Canterbury, visits England. His influence with Lanfranc, in favour of Englishmen.

The successor of Herman in the see of Sarum was the illustrious OSMUND, in choosing whom, for the choice was virtually his, the king showed the same care to secure OSMUND, bishop of Sarum.

[1] He was Abbot of Abingdon 1050–1052. See Stubbs' Reg. Sacr., 142; and Hist. Abingd. (Angl. Sac.), i. 167.

[2] Freeman, iv. 441.

1078. a trusty counsellor, as when he called Lanfranc to the primacy. It has been usual to speak of OSMUND as the first bishop, and founder of our church at Sarum. No doubt it was he that first obtained an endowment for his cathedral, and gave a definite form to his cathedral body, and perhaps also he was the first who lived permanently at Old Sarum. Or perhaps, as a part of that hero-worship, the power of which few can resist, we concentrate our homage on one, who stands out as conspicuous for great and holy deeds, and who was undoubtedly a benefactor, not only to the church of Sarum, but to the church at large throughout England. William of Malmesbury rightly terms him "*vir probatissimus*," and the very fact of his name clinging to a "Register," that for the most part contains documents relating to days long after he was "gathered to his fathers," attests the reverence felt for his memory. Nevertheless, we ought not to forget that Herman had begun the work of building a cathedral at Old Sarum which Osmund brought to completion, just as Herbert Poore and Robert Bingham were no mean helpers, some century and a half afterwards, in building the present most beautiful structure, for which Richard Poore has too often the exclusive credit.

Osmund usually regard as first bishop of Sarum.

Among documents contained in the "Liber Evidentiarum" (B), which is preserved in the Episcopal Registry, is one entitled—"Memoranda de S. Osmundo."[1] The bishop is there stated to have been lineally descended from seven noble dukes of Normandy. An important addition

Traditions concerning the relationship of Osmund to the Conqueror.

[1] The deed alluded to is No. 457 in the Lib. Evident. B. The portions immediately concerning us are as follows:—"Robertus, Dux "Normannorum, habuit filium Wil- "lelmum bastardum christianum, "et quasdam filias dominas Ade- "leyam et Isabellam, quæ Isabella "nupsit Henrico comiti Sagiensi; "qui Henricus et Isabella ha- "buerunt unum filium nomine Os- "mundum, qui fuit præfati Wil- "lelmi Conquestoris Angliæ can- "cellarius et postea factus est "Dorsetiæ comes; quem comita- "tum ipse dividebat in præbendas, "et fundavit eccles. Sarum. Et "sic iste Osmundus descendebat "linealiter ex nobili sanguini sep- "tem ducum christianorum Nor-

is made, to the effect that he was the son of Isabella, a daughter of Robert Duke of Normandy (the father of William), by Henry Count of Seez, and so in blood a *nephew* of the Conqueror. How far this is a trustworthy record, uncorroborated as it is by any reliable evidences, we do not presume to say; at all events the tradition of his kinship with King William dates probably from a period within no very great distance of Osmund's death. Continency was by no means a characteristic of the dukes of Normandy; of all princely houses they paid the least regard to the canonical laws of marriage, or to the special claims of legitimate birth.[1] Not a few there were, who, after William rose to greatness, claimed kinship with him, more or less directly; and so, though the details of the legend, if such it be, be inexact, there may be some truth in it after all.

Offices and dignities said to have been held by Osmund.

It is stated in the same document, that Osmund became the king's chancellor, and was created Earl of Dorset. Mr. Planchè[2] doubts whether he ever really held the last dignity, and there is certainly no clear evidence of the fact. In ancient documents he is usually styled simply "Osmund, the bishop." There is further added, that he was consecrated by the authority of Pope Gregory VII., who before was known as "Hildebrand."

"manniæ, et nepos fuit Willelmi "bastardi, Angliæ conquestoris "Præfatus Osmundus fuit conse- "cratus episcopus auctoritate do- "mini Gregorii P.P. vii^mi^, qui "antea vocabatur Hildebrandus; "qui quidem Osmundus Sarisber. "Eccles. rexit cum summâ devo- "tione, et vitæ sanctitate, xxiv. "annis et iii. mensibus. Cujus "corpus in dictâ ecclesiâ Sarum in "Domino requiescit."

The following table will explain the alleged relationship at a glance:—

ROBERT, Duke of Normandy.

WILLIAM "The Conqueror." — Isabella = Henry, Count of Seez.

OSMUND.

[1] See Norman Conquest, ii. 175, 585.

[2] Journal of British Archæol. Assoc., xv. 27.

He was engaged as one of the commissioners for the Domesday survey.

There is no doubt that, for some time previously to his being so consecrated by archbishop Lanfranc, Osmund was one of William's trusted counsellors, and that he was employed by him in high and honourable offices. He was engaged as one of the Commissioners, whose work it was to compile that wonderful 'extent' of the kingdom which we know as Domesday Book. Eyton, whose authority on such matters was great, came to the conclusion that the survey of Grantham and its adjuncts, which was made by the Lincolnshire commissioners, was to a great extent the work of Osmund. If so, his circuit comprehended Derbyshire, Nottinghamshire, Mid-Lancashire, North Lancashire, part of Westmoreland, Huntingdonshire, and Lincolnshire. It was a great and arduous work, and withal so well carried out, as to be perfectly consistent with his reputation for marvellous abilities.

1086.

Osmund present at the great Gemôt at Salisbury.

Naturally enough bishop Osmund was present, in the year 1086, on that memorable occasion, when King William met his Witan, and all the principal landowners of his kingdom and their retainers—no less it is said than 60,000 in number—at Old Sarum, and when they not only accepted Domesday Book as a true and faithful record, but formally acknowleged him as their lawful sovereign by "swearing to him oaths of fealty that they would be faithful to him against all other men." As it has been remarked,—"the great work of William's "reign was to make England for ever after an undivided "kingdom; and it was on that day that this great work "was put into the formal shape of a written law." And yet we are told, that to that great assembly at Salisbury, there was not a single English earl, and only one English bishop,—Osmund,—to answer the king's summons.[1]

The threefold works undertaken

But Osmund's great works, and those which especially interest us, were those which concerned the spiritual well-

[1] Norman Conquest, iv. 696.—See also Ibid., p. 17.

being of all committed to his charge. These were *three* in number,—(1) the building of a cathedral as a mother church to the diocese,— (2) the foundation of a cathedral body, consisting of secular canons, who were to be the friends and advisers of their bishop,—and (3) the arrangement of an Ordinal, and a Consuetudinary, for the promotion of a more uniform and reverent worship of Almighty God in the various churches of his diocese. by Osmund.

Of his efforts towards the last-named work,—the basis of the well-known, and ultimately widely prevailing "Use of Sarum"—so much has been already said in the introduction to the previous volume of the Osmund Register, that nothing need now be added. Of the other two works, and the way in which he sought to carry them out, we must speak in detail. His work in compiling the 'Use of Sarum' already described.

And, first of all, as regards the cathedral which Osmund built, or rather completed, at Old Sarum. This is described as having been built within the king's castle (*infra castrum Domini Regis*). Hoveden speaks of it as "*Searisbiriæ in castello.*"[1] It was consecrated on April 5, 1092,—about fifteen or sixteen years after its commencement by bishop Herman. Five days after it was thus solemnly dedicated by Osmund, a terrific thunderstorm entirely destroyed the roof of the church, besides inflicting serious injuries on the walls. According to Robert of Gloucester, the injury done was very great indeed, for, speaking of the events of the fifth year of the Red King, he says, The building of a cathedral at Old Sarum.

1092.

Damage done by a storm to the building.

"So gret lytnynge was the vyfte yer, so that al to nogte
"The rof of the chyrche of Salesbirie it broute,
"Ryght evene the vyfte day that he y-halwed was."[2]

It is not pleasing to have to disperse any illusions which take possession of men's minds, especially when Supposed traces of its founda-

[1] Hoveden, i. 145.

[2] Robert of Gloucester's Chronicle (Hearne's edit.), p. 416.

tions discovered.

they form the subject of a poet's verses.[1] It is not however quite easy to believe, that the outlines of foundations which Mr. Hatcher and the poet Bowles, then one of our canons residentiary, profess to have traced in the dry summer of 1834, and of which an outline is given in the history of Lacock, and also in that of Salisbury, were really those of the cathedral completed by bishop Osmund. For reasons which shall hereafter be given, it is thought by no means improbable that there were *two* cathedrals built—at all events, that the second of them was not only a renovation, but a considerable enlargement, of the first—during the 150 years that the see was at Old Sarum, and that the outlines traced by the poet Bowles were those of the *second* of these buildings. For the large size,—it must have been nearly 300 feet from east to west, and about 150 across the transepts, since it is represented as having been cruciform—seems to shut us out from the belief that it could have been Osmund's cathedral. We know that the early founders of Christian churches were content with buildings of small size, and very humble pretensions,[2] nor did the custom of superseding them by large churches become the fashion till a later period than the days of Herman or Osmund. The many years—fifteen at the least—that the first cathedral was in building, may of course be urged against this view, though Old Sarum in any case must have been a site, from its difficulty of access, and other reasons, which must have entailed costliness in such matters. There are however reasons for our opinion which shall in due course be placed before our readers, when we come to speak of Osmund's immediate successor in the see of Sarum.

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[1] Bowles' Lacock, p. 363; Hatcher and Benson's Salisbury, p. 49.

[2] As a proof of this I may mention S. Aldhelm's "Ecclesiola," at Bradford-on-Avon, the nave o which is only 25 feet long and 13 feet wide. The *original* cathedral at Llandaff was much the same size. See Freeman, on Llandaff Cathedral, p. 46.

We have very fortunately preserved to us, in the Osmund Register, two most valuable documents; *one*, the original foundation-charter of the cathedral,[1] together with a list of its endowments; a *second*, containing a sketch of the cathedral chapter which Osmund founded, and of the various members, together with their corresponding duties, of his cathedral body.[2] And these two are strictly contemporaneous documents, as is proved by the names of those who witnessed them respectively.

Endowments of the cathedral.

As regards its endowments, they were valuable and numerous, and consisted of estates in various counties. In DORSET there were the manors of Yetminster, Aulton, Charminster, Beaminster, together with the churches of Sherborne, Bere Regis, and Fordington;—in WILTS there were estates at Mere, Stratford, Sarum, together with the churches of Wilsford, Pottern, Lavington, Ramsbury, Bedwin, Wanburgh, Cannings, Calne, Highworth, and Marlborough;—in BERKS, the churches of Farringdon, Blewbury, Sunning, together with land at Ruscombe;—whilst in SOMERSET there was an estate at Writhlington; and in LINCOLN there were the churches of Grantham. Bishop Osmund also gave to the cathedral body the gift of half the offerings on the high altar, and the whole of those on the other altars. Of these offerings two prebends were formed; the *larger* portion was the first prebend held by the bishop, and called that of *Major Pars Altaris;*—the *smaller* was to be given to one of the canons, and was termed that of *Minor Pars Altaris.*

Two prebends formed from offerings at the high altar.

Distribution of assets of a deceased canon.

One other provision bishop Osmund made by his charter: on the decease of any canon, *two parts* of the prebend which he had enjoyed were to be divided the year immediately succeeding among the rest of the canons; the remaining *third* was reserved for the use of the poor.

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[1] O.R., i. 198. | [2] O.R., i. 212.

The endowments, those belonging in part at least to the older cathedrals at Sherborne and Ramsbury.

It is not to be supposed that these endowments were from the *private* possessions of bishop Osmund. There are those who have talked of the immense wealth of Osmund, and his boundless generosity, in endowing his cathedral church. An expression used in the "foundation-charter" in which he speaks of having bestowed those estates even as he had obtained them (*ita sicut ipse optinueram liberè . . . concessisse*) has somewhat misled them. No doubt his canons at Sarum were quite willing to believe in the munificence of their first bishop and founder. Indeed in a petition for his canonization to Pope Gregory IX. in 1228 they say expressly, "ipsam "ecclesiam . . . possessionibus et terris *de proprio* "ampliavit;" but a more correct judge has written in the margin, "non possessionibus et terris *de proprio*."[1] No doubt the estates enumerated were, to a great extent, the old endowments of the sees of Sherborne and Ramsbury. This was certainly the case with regard to the property at Sunnings, Ramsbury, and Sherborne. In theory, all such estates would, in any vacancy, be for the time being in the hands of the king; and what Osmund did was to give them to the new cathedral foundation at Old Sarum, after receiving them back from William the Conqueror. It may be mentioned in passing, that, in the enumeration of these estates, those in Dorset are invariably named first; and in the cathedral the seat next to the dean was assigned aftewards to the archdeacon of Dorset; as though in recognition of the respect due to the ancient see of Sherborne, which, like that of Winchester, had been the mother-see of several daughter-churches.

Constitution of the cathedral body.

In the second of the original documents to which we have referred, which is headed "Dignitates et Con-"suetudines Ecclesiæ Sarum,"[2] and which is evidently

[1] O.R., ii. 87.

[2] O.R., i. 212.

a copy from the original document, now unhappily lost, but still in existence in the thirteenth century when the present Register was compiled, we have given to us an outline of the plan on which Osmund formed his cathedral body. This was framed on the usual Norman model; there were to be four principal persons (*quatuor personæ*), a dean, precentor, chancellor, and treasurer, whose duties are exactly defined; four archdeacons, some thirty-two canons, a sub-dean, and a succentor. On all these, except the last two, the necessity of residence is enjoined.

How the revenues of the cathedral were apportioned.

From the very beginning of the foundation of the cathedral, there would seem to have been *two* funds for the support of the canons. One of them was the *communa* (or common fund), arising from certain of the estates belonging to the cathedral, and certain also of the offerings made in it; and the other, a distinct *prebenda* (or prebend), that is, an estate with which each of the canons was separately endowed, and in right of which (as was afterwards very plainly set forth) he had a claim to a "voice in chapter." Both these sources of income are alluded to in this document which we are now explaining.

The members of his cathedral chapter "secular" canons.

In accordance with "English" custom the canons appointed by Bishop Osmund were what are usually termed "secular" canons. They did not live in common as the "regulars," nor were they under strict rule as the latter were; but each of them lived in his own separate house. Indeed a "regular" could not hold a prebend in the church of Sarum; the very fact of "taking the religious habit" at once voiding his prebend.[1]

[1] There is a case exactly in point at ii. 96. The king, during the vacancy of the see, appointed Ranulph Brito to a prebend which had been held by S. de Eketon, "qui habitum religionis suscepit," and which he was thus judged to have vacated.

Duties and responsibilities of the canons.

It may be well, in a few words, to explain exactly the object of bishop Osmund in thus forming a cathedral body at Old Sarum.

The duties devolving on the canons were intended to be *threefold;* they had reference to their relations,—(1) with the bishop,—(2) with the cathedral,—(3) with the diocese at large.

(a.) in their relation to the bishop.

First of all, the canons were special companions and advisers of the bishop. They are described collectively as "*consilium episcopi contra hæreses et schismata.*" There were many matters of importance in ancient days which a bishop could never undertake without their consent. It was their counsel that made him a *constitutional* and not an *autocratic* ruler. In the exercise of discipline among themselves, "the dignity of the dean "and of all the canons," so runs the Consuetudinary, "is, that they shall answer in nothing to the bishop save "in chapter, and that they shall obey the judgment of "the chapter only."[1]

(b.) in relation to the cathedral.

Then, *secondly*, a certain number were always required to be in residence at the cathedral church, for the purpose of maintaining its perpetual round of services, as the model and example for the whole diocese. As archbishop Benson has strikingly said, "This was the cease-"less supplication for grace, the unbroken intercession, "the endless praise — unbroken, yet ever new — like "nature herself, with daily-varying, never-changing "majesty."

(c.) in relation to the diocese at large.

And then, *thirdly*, they had other even more important duties than these; for they were to go forth as missionaries to carry, as from the fountain source, the blessings of one common faith to all in the diocese, and especially to those living on the estates which were annexed as prebends to the cathedral.

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[1] Osm. Reg., i. 14.

In truth, a cathedral such as Sarum was, in its original foundation, essentially of a missionary character. It was the centre at which the bishop took up his station or seat, and from which he went himself, and sent his canons too, to evangelise the country round; whilst at the same time a school of the clergy, of which the chancellor was the head, was maintained on the spot. The cathedral then was truly the "mother-church" of the diocese. It was as "a city set on a hill" which could not be hid, the spiritual home of all committed to the charge of the bishop, whilst his canons, as under-shepherds, sought to gather them within the Church's fold; now interceding for them in prayers and praises that rose up as incense night and day; now teaching in their several parishes the principles of the Christian faith, and the practice of a holy life.

A cathedral intended to be in part a missionary organisation.

We may notice in passing that the two ancient documents, which are witnessed almost entirely by the same signatures, have date in 1091,—about a year before the consecration of the cathedral at Old Sarum. Osmund would seem to have been anxious that all should be ready for carrying out a work which he felt necessary for the good of his diocese—a work which, as he believed, should centre in his cathedral, and his "chapter" of canons connected with it.

We may be pardoned if we gather up a few of the scattered notices that are left us of the good bishop who was the virtual founder of our church.

A few notices of Bishop Osmund.

One characteristic feature in bishop Osmund was reverence for the memory of S. Aldhelm, the holy man who, some 300 years before, presided over the large diocese of Sherborne, out of which his own had been taken. He was thus a successor of S. Aldhelm; and it is no wonder that, with so much in his own character of a similar hue, he should have been a devotee of that remarkable man. In his own diocese there was everything to remind him of Aldhelm's self-denying labours,

His reverence for the memory of S. Aldhelm.

and to stimulate him to follow in Aldhelm's footsteps. There was Malmesbury,—over which Aldhelm had so long presided as abbot; Bradford,—where he had founded an "*ecclesiola*" (so William of Malmesbury terms it), dedicated to S. Laurence, which happily still remains to us; Bishopstrow,—the scene no doubt of some of his missionary labours, its church still dedicated to him, its early bishop; Doulting,—hard at hand, in the little wooden church of which he peacefully breathed forth his *Nunc Dimittis*. Hence, no sooner was Osmund consecrated than we find him officiating at the translation of Aldhelm's remains to a fitting shrine at Malmesbury, and helping, together with archbishop Lanfranc, to obtain his canonization, or admission into the calendar of saints. Not a few miracles, wrought as was affirmed by S. Aldhelm, were brought forward in attestation of his sanctity. But no history at that time was without its miracles; they were part of the unquestioned belief and tacit assumption of all, and bishop Osmund fully believed in them.[1]

He secures a relic of S. Aldhelm.

Two anecdotes we glean from the chroniclers bearing on this point. Having solicited from Warin, abbot of Malmesbury, some small portion of the remains of S. Aldhelm, and having obtained the bone of the left arm of the saint, Osmund deposited the same with all reverence in a silver reliquary at Old Sarum. Among the treasures of the cathedral, as recorded by the treasurer some 100 years afterwards, was—"*brachium S. "Aldhelmi co-opertum argento, cum multis lapidibus, "continens alias reliquias.*"[2] Two of his dignified clergy, both archdeacons of Sarum, had cause to thank their bishop for his fatherly thought of the faithful in his diocese. Hubald, who was archdeacon c. 1096, was afflicted with stammering, and sundry excruciating pains in the neck and shoulders. Formerly, when staying at

Alleged cures through its instrumentality.

[1] On the general belief in miracles in early days, see Church's Life of St. Anselm, p. 239; and Stubbs' Hovenden, iv., xvi., xxv.

[2] O.R., ii. 127.

Malmesbury, he had received relief from similar maladies by touching the saint's bier. His sickness returning at Salisbury, he begs that at a grand "function" to be carried out on the approaching Ascension Day,—"*quo die per totam Christianitatem paratur processio accuratè solemnis*,"—he may have the privilege of carrying the precious relic of S. Aldhelm in the procession. Immediately, it is said, on his receiving it from the bishop, his tongue was loosed and all his pains immediately vanished.[1] Everard, who seems to have been his successor, prostrate with a disease that paralyzed his whole frame, insomuch that, as Malmesbury says, he could move neither hand nor foot, was carried on a couch on All Saints Day, when the same relic was solemnly deposited in its shrine, and restored to such perfect health that he lived to be consecrated as Bishop of Norwich in 1121, and died at a good old age in 1150. We sometimes smile at what seems to us the credulity of these early days, and yet even a superstition which readily believes everything, is preferable to that cold scepticism which seems resolved on believing nothing.

His conduct with regard to the question of investitures.

It is no part of our subject to explain the cause of the quarrel between Henry I. and Archbishop Anselm. The question of investitures was one, on which at the first different views were taken by men equally well affected towards the interests of the Church.[2] It is certain that Osmund at one time felt that Archbishop Anselm, amongst whose consecrators he had himself been, was too unyielding and needlessly scrupulous, and so sided with the

[1] W. Malmesb., "Gesta Pontif.," 429–431.

[2] "The particular shape of this "dispute," says Freeman, "was "impossible in earlier times. "When the Church and nation "were in the strictest sense two "aspects of the same body a dis- "pute between Church and State "could hardly have arisen. But "the Conqueror had brought in a "new policy in ecclesiastical mat- "ters. By separating the ecclesi- "astical and temporal jurisdiction, "he had taught men that Church "and State were two distinct "bodies, which, being distinct, "might possibly be hostile."— "Norman Conquest," v. 129. See also iv. 438.

king. The Lateran Council, however, held in 1099, at which Anselm was present, decided that investitures should not be made by the king. And in deference to that decision, and moreover perceiving that it was after all a dispute between the righteous man and the unrighteous, between a man who was ready to sacrifice all for what he felt to be his duty, and one into whose mind duty never entered, but whose simple purpose was to make the interests of the church subservient to his own, Osmund at last boldly took his side with the saintly archbishop. It is a beautiful anecdote, illustrative of the simple sincerity of Osmund's character, in which we are told how, when Anselm was on his way to Windsor, whither he had been summoned to meet the king, the good bishop followed him, and, asking him to turn into a little church by the way, there knelt before him, confessing his errors, asking forgiveness, and receiving the archbishop's blessing.[1]

He seeks Anselm's forgiveness, and asks his blessing.

His faithful exercise of his ministry.

On another occasion we find bishop Osmund fearlessly exercising his ministry as the chief pastor of his flock. Certain leading men accused, rightly or wrongly, of a conspiracy against the king's life, were, with a savage and undiscriminating ferocity, some of them exiled and others put to death. The king's kinsman, Count William of Eu, who had served him so well in his foreign wars, was accused of treason before the assembled "witan" at Salisbury, and, being worsted in the judicial combat, was blinded and foully mutilated. Another, William of Aldrie, also closely connected with the king — the chronicler calls him *compater* — was condemned to be scourged at every church at Sarum, and afterwards to be hanged. He protested his innocence to the last, and, as it would appear, to the satisfaction of the bishop, but no efforts could save him. Bishop Osmund received him to his last confession, and then "commending his "soul to God, sprinkled him with holy water, and so "departed."

[1] Life of S. Anselm, p. 216.

General summary of Osmund's character.

William of Malmesbury, in summing up Osmund's character, says, that he was "so pre-eminent for chastity "that common fame would itself blush to speak otherwise "than truthfully concerning his virtue. Stern he might "appear to penitents, but not more severe to them than "to himself. Free from ambition, he neither imprudently "wasted his own substance, nor sought the wealth of "others."[1]

1099.

Decease of Osmund.

Bishop OSMUND died Dec. 3, 1099, his last days having been attended with much suffering, endured with much patience.[2] Within some 130 years[3] the bishop and chapter of Sarum sought for his canonization, and applied for this purpose to the reigning pope, Gregory IX., and commissioners were appointed for making all due inquiries for the purpose. But no definite steps seem to have been further taken till some 200 years afterwards, when the bull of canonization was issued in 1456 by Pope Calixtus III.[4] In 1472, a special indulgence was granted by Pope Sixtus to all who visited the cathedral on the festival of S. Osmund, and in a convocation of prelates and clergy in St. Paul's in 1481 the 3rd Dec. was directed to be kept generally in remembrance of him. The documents relating to his canonization are in the cathedral muniment room, and a copy of them is contained in a volume that would seem at one time to have belonged to dean Davyson, and to be referred to by dean Pierce, in his various writings, as "Miscellanea Decani" MS.[5]

The chapter petition for his "canonisation."

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[1] Castitate præeminens; de cujus virtute mentiri erubesceret famæ volubilitas. Unde fiebat ut penitentibus asperior æquo videretur, dum quod in se non inveniret in aliis durius vindicaret. Ambitionis immunis, sua stulte non perdere, aliena non quærere." Gest. Pont., 184.

[2] "Quæque mundiali labe contracta creditur patientia sua luisse, "diuturno morbo ante mortem ta-"befactus." Gest. Pont., 185.

[3] The application to Pope Gregory IX. was made in 1228. See below, ii. 84-87.

[4] Wilkins' Concilia, iii., 613.

[5] An account of this manuscript, though far from accurate, was given in the first report of the Historical MSS. Commission, pp. 90–95.

In the "Liber Ruber" also, in the bishop's registry, there are copies of all the formal documents relating to it.

Memorial slab in the cathedral to the memory of Osmund.

A flat stone, with the simple date MXCIX. upon it, is said to have covered Osmund's remains, and to have been brought with them from Old Sarum. Mr. Planché remarks, that the letters on it correspond in form with those on the seal of William the Conqueror and others of the eleventh century,[1] and that sepulchral effigies are not found much before the middle of the twelfth, so that the appropriation is probable enough. The slab has lain in various places in the cathedral. In 1644 it is described as being in the middle of the Lady chapel; after that for many years it lay in the north aisle. An entry in one of the records at Salisbury, which seems to have been taken from some more ancient document, speaks of Osmund as lying "*intra capellam de Salve et Sc̃i* "*Stephani.*" The "Salve chapel" was no doubt the Lady chapel, so called from the "*Salve Regina*" being daily chanted in it; the chapel of S. Stephen was at the east end of the south chancel aisle. It would seem to indicate the place under the easternmost arch on the south side as the proper one; and there it has recently been fixed.

Reverence felt for the memory of Osmund.

Among the "*ornamenta*" of the church of Sarum, was a pastoral staff which had once belonged to bishop Osmund, and which, though "broken," was treasured up with care. In the same "inventory" we find a chasuble mentioned, adorned with twenty-four precious stones,

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[1] Journal of British Archæol. Assoc., xv. 129.

[2] An entry in the "Sarum Pro-"cessional" (Henderson's ed., 1882), p. 17, makes this quite clear. On the day of S. John the Apostle there was to be a procession of boys "ad altare Sanctæ Trinitatis "et omnium sanctorum, *quod dici-*"*tur* Salve." The altar of the Holy Trinity and All Saints, "super quo de cetero cantabitur "missa de beata virgine singulis "diebus," was the central one at the east end of the Lady chapel. The altar of S. Stephen was at the east end of the adjoining south aisle. See below, ii. 38. See also the ground plan of the cathedral at the beginning of vol. i.

which had also been his. There was also a "pallium," the gift of one of his successors, Herbert Poore, for covering the tomb of Osmund. In due time, a fair shrine was built over his remains, and miracles said to have been wrought there;[1] special indulgences being granted to those who visited it and rendered their devotions and their alms there. But that religious instinct, which felt how fully worthy he was "to be held in honour," some centuries before his name was formally enrolled in the catalogue of saints, had accustomed itself to speak of him as the "Blessed Osmund."[2]

Long vacancy in the see of Sarum.

For well nigh *eight* years after the decease of Bishop Osmund, there was no successor appointed to the see of Sarum. This was in part owing to the grasping avarice of the "Red King," who purposely left the bishoprics vacant that he might meanwhile appropriate their revenues to his own use. It is said that he was advised to adopt this course by no less a person than Ralph Flambard, who was bishop of Durham, from 1099 to 1133. Thus much is certain, that on the day when he fell by the arrow of Tyrrel, in the New Forest, the king held in his own hands, by confiscation or otherwise, the archbishopric of Canterbury, the bishoprics of Winchester, and of Sarum, besides no less than eleven abbacies.

1093.

ANSELM nominated to the see of Canterbury.

Archbishop Lanfranc had died in May 1089, but it was not until 1093, that, despite of the entreaties of the chief men of his kingdom that he would no longer leave the church without a chief shepherd, William "Rufus" appointed a successor. And then, as we are told, it was only when a dangerous sickness overtook him, that, in a moment of temporary penitence, he consented to nominate ANSELM to the primacy. In giving "the staff" to the venerated Abbot of Bec, he fulfilled what was the common expectation of all men. Anselm was consecrated at

[1] See Machon. Reg. I. (A° 1468),—"Miracula ad tumbam S. Osmundi."
[2] See O.R., ii. 55, ii. 131.

Canterbury, Dec. 4, 1093, by archbishop Thomas of York, assisted by nine other bishops, amongst whom was Osmund, bishop of Sarum.

1100.

Bishops nominated to vacant sees.

On the accession of Henry I. to the throne an appeal was made to him to fill up the vacant sees. To the see of Winchester, he nominated William Giffard; to that of Hereford, one Roger, described as the clerk or superintendent of his larder, who died shortly after his nomination, when the king substituted in his place a clerk of the royal chapel, named Reinhelm. To the see of Sarum, he nominated his chancellor ROGER, described as having been "a poor priest of Caen, of contemptible and "base beginning," who is said to have won the favour of Henry by the speed with which he got through his mass. Roger received "the staff" at a council held at Westminster in 1102, but, as will be seen, he was not consecrated till nearly five years afterwards. In a record already alluded to, his character and early history are thus pithily summed up; "*Curatus Cadomensis,—castra* "*Henrici primi secutus,—illiteratus,—astutus.*"

Roger appointed to Sarum.

Anselm refuses to consecrate the bishops designate.

The king called on Anselm, as archbishop of Canterbury, to consecrate the three bishops designate. But the archbishop felt scruples in doing so, at all events with regard to those nominated to Hereford, and Sarum; for they had received "the ring and the staff," the insignia of their spiritual office, by the investiture of the king. It is quite true that Anselm himself had so been admitted to the primacy by the Red King, and that he received those emblems of his appointment, at all events, without protest. But since that day, an important council had been held at Rome three years previously, in which the pope, Urban II., speaking in its name and by its authority, solemnly denounced excommunication against all who should accept investitures from lay hands, and, not only so, but against all bishops consecrating any who had so obtained their sees. And Anselm had been

1102.

The question of lay investitures.

(1099.)

present at that council, and had been among the multitude that cried loudly in approbation of the pope's decree, "*Fiat, Fiat.*" He could not therefore ignore so solemn a decision,—Rome had spoken, and Anselm obeyed. "The "question between Henry and Anselm was in no sense "a question of eternal right and wrong; it was a question "between the law of England, and the innovations "of Rome. With the condemnation of the supreme "pontiff sounding in his ears, to have obeyed the law "of the land, would have been to obey man rather than "God."[1]

1102.

The king appeals to the Archbishop of York.

The king next appealed to Gerard, archbishop of York, to consecrate the bishops designate. He would seem to have been willing enough; but scruples now on the part of themselves hindered the consecration. Reinhelm, nominated to Hereford, at once gave back "the staff and ring" to the king. William Giffard, destined for the see of Winchester, "for the cause of justice scorned alike the king's "precept and the proffered benediction of archbishop "Gerard," and was by the command of the king spoiled of all his goods and banished from the kingdom.[2] Of Roger, the king's chancellor, designated to Sarum, William of Malmesbury says,—"*prædicanda prudentia ita rem* "*temperavit ut nec regem irritaret nec archiepiscopo* "*injuriam faceret*,"[3]—that is, freely translated, "he "managed matters with such singular prudence as "neither to irritate the king nor injure the cause of the "archbishop." These few words are really a key to the character of Bishop Roger. The epithet "*astutus*" in the old record, to which reference is made above, was certainly not misplaced, when applied to one who literally tried to "serve two masters."

The bishops designate themselves have scruples.

The course pursued by Roger, nominated to Sarum.

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[1] Freeman's Norm. Conq., v. 220.

[2] "Willelmus Giffard causa jus- "titiæ (præceptum Regis) et bene- "dictionem archiepiscopi sprevit; "unde Regis judicio suis omnibus "exspoliatus eliminatur a regno. "Rainelmus autem paulo ante "episcopatum Herefordensem regi "reddidit quia intellexit se Deum "offendisse, in hoc, quod de manu "laici alicujus investituram ec- "clesiæ successisse." R. de Hove- den, i. 161.

[3] Gest. Pontif., 110.

Anselm goes to Rome, returning to England in 1106.

The bishops remained unconsecrated. Meanwhile Anselm was permitted on his own request, "*post multas* "*injurias et diversas contumelias quas passus est*,"[1] to go to Rome. Some three years afterwards, when Henry was in Normandy he met the archbishop at his old and well-loved home at Bec, and there was reconciled to him. Not long afterwards at the request, and command, of the king, Anselm returned to England.

1107.

Compromise on the question of lay investitures.

Paschal II. was now pope; through him it would appear that a compromise on the subject of investitures was effected. In a council held at Westminster it was agreed that the claim to invest ecclesiastical persons with "the ring and staff," the symbols of their spiritual office, should be surrendered by the king, whilst the prelates should still do homage to him as a token of their temporal allegiance.[2]

Consecration of the bishops.

All difficulties being thus overcome, Anselm, assisted by the archbishop of York and six others, consecrated no less than five bishops at Canterbury on August 11, 1107. Amongst them was ROGER, who so long before had been nominated to the see of Sarum.

High offices of state held by Bishop Roger.

Bishop ROGER, in addition to his see, held the high offices of chancellor, and then of justiciar, the latter implying that the chief administration of the kingdom was in his hands.[3] More than one of the chroniclers, in describing his office, speak of him as "second after the "king" (*secundus a rege*).[4] No doubt the whole system of administration, which was brought to such per-

[1] R. de Hoveden, i. 161.

[2] R. de Hoveden (i. 164) describes the settlement of this question in the following words: — "Annuit "Rex et statuit, ut ab eo tempore "in reliquum nunquam, per dona- "tionem baculi pastoralis vel an- "nuli, quisquam de episcopatu aut "abbatia per Regem vel quam- "libet laicam manum in Anglia "investiretur; concedente quoque "Anselmo ut nullus in prælationem "electus, pro hominio quod Regi "faceret, consecratione suscepti "honoris privaretur."

[3] On the office of Justiciar, see Freeman's Norm. Conq., v. 430.

[4] Ibid, v. 217.

fection in Henry's reign, was chiefly his work. The Exchequer, both in Normandy and in England, was organised by him. The well-known "*Dialogus de Scac-*" *cario,*" in which we have a full account of the whole working of the Exchequer in the days of Henry II., is generally attributed to Richard Fitz-Neal (*filius Nigelli*), who, as the son of Nigel, Bishop of Ely, was in blood a grandson, or at all events a great nephew, of Roger of Salisbury. He was the founder, in truth, of an official family, gifted, as it would seem, with great administrative ability.[2]

His family gifted with great administrative ability.

Never could there have been a greater contrast than between bishop ROGER, and his immediate predecessor, the saintly OSMUND. The one was of noble birth, the descendant of a royal race; the other but a poor priest of unknown parentage, and a simple child of fortune. The one was essentially a "man of God," of whom the world heard little because he gave himself wholly to the duties of his sacred calling; the other "a man of the world," whose name was on the lips of every one, and who, all through life, was the crafty and time-serving statesman. That Roger was a man of undoubted genius all will allow. He is a fair type of those Norman bishops who in the twelfth century were so often promoted from the temporal service of the king. They were "able statesmen, "often magnificent builders, who left behind them, some "on the whole a good, others on the whole a bad, "memory in their dioceses, but none of whom could lay "claim to the character of saints." [2]

Roger compared with his predecessor S. Osmund.

General character of Norman bishops of the twelfth century.

The notices which we meet with concerning bishop Roger, relate for the most part to his duties in discharge of one or other of those high offices of state which he filled. His exalted position undoubtedly gave him great influence, but how far he always used that influence

Notices concerning Bishop Roger.

[1] See Stubbs' Benedict of Peterborough, i. lix. The "Dialogus de Saccario" is printed in his "Select Charters," 160.

[2] Norm. Conq., v. 216.

for the good of the church is at least doubtful. Thus we are told that when Godfrey, bishop of Bath, tried to get back some of the lands of his canons which had been misappropriated, "King Henry and Roger, bishop of "Sarum, who was a mighty man in those days, hin- "dered him."[1] His arrogance was not at times unrebuked. When Ralph d'Escures, the archbishop of Canterbury, was unable, through paralysis, to officiate at the marriage of Henry I., in 1121, to his second wife, Adelaide of Lorraine, Roger claimed the right of representing the primate, on the ground that Windsor, where it was appointed to take place, was in the diocese of Sarum. The metropolitan, however, refused to admit that any such privilege appertained to the see of Sarum, and, forbidding him to officiate, committed the duty to William Giffard, bishop of Winchester.[2]

His arrogance rebuked by the metropolitan.

William of Malmesbury says distinctly that bishop Roger "*made new*" the church of Salisbury.[3] He was undoubtedly, as is well known, a great builder. Founder of the episcopal castles of Sherborne, and of "The Devizes,"—following in this the lead of the Conqueror, who resorted to this mode of maintaining a hold over a conquered district,—he was the greatest builder of his day, both in military and ecclesiastical work. All that is really meant may probably be, that Roger *restored* the cathedral completed by Osmund, which, as we have seen, was so seriously injured by lightning, and enlarged it. There is nothing, however, improbable in thinking that they imply more than this, and that a second cathedral,

Roger "makes new" the church at Salisbury.

[1] See Freeman's Cathedral of Wells, p. 43.

[2] The whole account is to be found in Malmesb. Gest. Pontif., p. 133. The archbishop went so far as to deny that any such privilege appertained to the see of Sarum,—"in posterum providens, "ne quid tale Salesberiensis epi- "scopus pro privilegio parochiæ "sibi assumeret."

[3] Malmesbury's words are, "ec- "clesiam suam Sarisberiensem "et *novam fecit*, et ornamen- "tis excoluit, ut nulli in Anglia "cesserit, sed multas præcesserit." Gest. Reg., *Lib.* v.

on the same site, but of larger dimensions, was built by Bishop Roger.[1] The Norman prelates of his days built their minsters on a large scale, far surpassing what they were used to in their own country. Neither did their architects scruple to destroy the churches which they found, as too small for their own grand conceptions.

Roger of Salisbury a great architect.

There can be no doubt that Bishop Roger was the great master-builder of his day. William of Malmesbury speaks of his edifices as being of surpassing beauty, the "courses of stone being so correctly laid that the joint "deceives the eye, and leads it to imagine that the whole "wall is composed of a single block." Professor Freeman speaks of him as "having in his own person brought "to perfection that later form of Norman architecture, "lighter and richer than the earlier type, which slowly "died out before the introduction of the pointed arch "and its accompanying details." He then adds,—"the "creative genius of Roger was in advance of his age, "and it took some little time for smaller men to come "up with him. It is a trial of our faith to believe that "the work of Roger in his castle at Sherborne, and the "few fragments which are still left in his castle of "the Devizes, really belong to the reign of Henry I., "and not to the reign of Henry II. Yet the thing is

Advanced character of his work.

[1] A passage in the "Acts of "Stephen" (Bohn's edition, p. 371), would seem to support the view advanced above; for, after stating that vast quantities of treasure left by bishop Roger in the church of Sarum fell into the king's hands on his death, it says:—"The king applied part of the "money to *roofing the church*, and "part for relieving the wants of "the canons; and the lands, and "possessions, which the bishop "had appropriated, he restored to "the churches and ecclesiastical "uses, and reinstating the two "churches of Malmesbury and "Abbotsbury in their ancient "splendour, caused the abbots of "those monasteries to be canoni-"cally enthroned." It is right, however, to state that the anonymous writer of the "Acts of "Stephen" was a partisan of that king; and that Henry of Huntingdon, a contemporary writer, speaks more favourably of Bishop Roger, or, at least, does not quite so indiscriminately condemn him.

" in no way wonderful. A great architect struck out a " special line for himself in an age of peace; a time of " anarchy followed, in which men built castles indeed, " but not such castles as those of Roger. The rude " fortresses built merely for defence and plunder were " swept away, as soon as the days of law and peace came " back again. Then men had again leisure to turn their " thoughts to art and ornament, and the style which " had come in at the bidding of Roger was copied by " lesser men almost a generation after his time. The " greater lightness and richness of Roger's work became " the fashion in the days of Henry II.; and when the " fashion had once been set, lightness and richness went " on increasing."

Style of Henry the Second's time.

Difficulties of the times as affecting Roger's consistency.

The lot of Bishop Roger was cast in troublous times. For the last few years of his episcopate a civil war was raging in England, men ranging themselves respectively on the side of the Empress Matilda or of Stephen, who, according to Hoveden, in defiance of his oath, had in such unseemly haste "invaded" the throne.[1] At the great council held in 1126, Roger, together with many others, swore fealty to the Empress Matilda, and distinctly accepted her as "Lady over England and Nor- " mandy;" and these oaths of fealty, not only to Matilda but to Henry her son, were required of the nobles in Normandy, at the king's command, in 1134.[2] And yet we find Roger joining with other bishops in crowning Stephen as king on Dec. 26, 1135. When charged with inconsistency, he alleged that the oath which he had taken to Matilda, was on the condition

1126.

He had sworn fealty to the Empress Matilda.

1135.

[1] Hoveden (i. 188) describes Stephen as " vir magnæ strenuita- " tis et audaciæ," and says of him " quamvis ipse jurasset sacramen- " tum fidelitatis Anglici regni im- " peratrici, et Henrico filio suo, " tamen, *quasi tempestas, invasit* " diadema regni Angliæ."

[2] See Hoveden, i. 187. The succession would seem also to have been confirmed in England, at a large council held at Northampton, in 1131. See Freeman's Norm. Conq., v. 205.

that the future "Lady of England," at the time a widow, should not marry again without the consent of the Great Council; and that consequently he was absolved from his oath when Henry gave her in marriage, in 1127, to Geoffrey, son of Fulk of Anjou. He added further, that the marriage in question, which was unwelcome, not only to Matilda herself,[1] but to the people in England generally,[2] was entered upon by the advice of the king's son, Robert Earl of Gloucester, Brian Fitz-Count, and the bishop of Lisieux. There were of course many who doubted alike the grounds, or the validity of the excuse. In truth the judgment found by the chroniclers of the truthfulness or loyalty of Bishop Roger is by no means a flattering one. Robert of Gloucester distinctly states that he perjured himself. William of Malmesbury,[3] whilst acknowledging that he had often heard bishop Roger's vindication of his conduct, gives no further evidence of the correctness of the statement itself. Whilst R. de Hoveden,[4]—whose words, from the lawyer-like caution with which he ordinarily writes have especial weight—does not hesitate to reckon the speedy decease of William de Corbeuil, and the terrible sufferings which Roger no long time afterwards endured at the hands of

His explanation of his conduct in crowning Stephen.

Opinions of the chroniclers on the subject.

[1] "Licet *invitam*, dedit (Henri "cus) eandem imperatricem in ux- "orem Gaufrido Martello." Will. Gem., viii. 25.

[2] In the Saxon Chronicle (A.° 1127), it is said of the marriage "Hit ofþuhte naþema ealle Frencisc "and Englisc."

[3] Ego Rogerum Salisbiriensem episcopum sæpe dicentem audivi, solutum se sacramento quod Imperatrici fecerat, eo enim pacto se jurasse ne Rex præter consilium suum, et cæterorum procerum, filiam cuiquam nuptam daret extra regnum. W. Malms. Hist. Nov., i. 3.

[4] Willelmus Cantuarensis archiepiscopus, qui primus sacramentum fecerit, Stephanum, proh dolor! in regem benedixit; unde judicium illud in eum statuit, quod sacerdoti magno Jeremiæ percussori statuerat, scilicet ne post annum viveret: similiter Rogerus Salesberiensis episcopus qui secundus sacramentum illud prædictum fecerat, et omnibus aliis prædicaverat, diadema ei, et vires auxilii sui contribuit. Unde postea digno Dei judicio, ab eo quem creavit in regem captus et excruciatus, miserum sortitus est exterminium. R. de Hoveden, i. 188.

Stephen, whom in defiance of their oaths they had crowned, as signal acts of retributive justice. He adds moreover that the "*pax Domini*" was neither said nor given at mass on the occasion of Stephen's coronation.[1]

Roger's episcopate marks a change in the relations of bishops to their clergy.

We must not pass over without remark the fact, that the episcopate of Roger marks a great change in the ecclesiastical state of England, as regards the increasing distance between the bishop, as chief pastor, and the flock over which he had been placed. The bishop now became a feudal lord and the clergy were more or less in the position of his vassals. Claims of state too often occupied the bishop's time, taking him away from his diocese, the spiritual care of which was now to a great extent committed to suffragans. It could hardly be otherwise, when bishoprics came to be given away to "clerks of the king" in return for their temporal services. A bishop so appointed would be tolerably certain to have about him far more of the man of business, than of the zealous churchman; to be the supple courtier, rather than the faithful pastor. In fact everything seemed to bring out the temporal instead of the spiritual side of his office. As regarded his cathedral, he now became for the most part the absent lord and visitor, rather than its ever-present head. "Everything "helped to stiffen the fatherly care of the shepherd and "bishop of souls into a formal jurisdiction exercised "according to a rigid and technical law. Good bishops "might rise above the temptations among which they "were placed; but the tendency to secularity, which "beset all the Teutonic churches from the beginning, "both grew in strength, and put on a coarser form, "through the changes which followed on the Norman "Conquest."[2]

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[1] In regis Stephani coronatione ut dicitur, pax Domini ad missam nec dicta fuit nec data populo. R. de Hoveden, i. 189.

[2] Norm. Conq., v. 497.

The temporal interests of the cathedral advanced in his time.

It must, however, in justice be admitted that, as regards the cathedral at Sarum, its interests were steadily advanced during the thirty-five years of Roger's episcopate. Not a few charters, recording gifts of one kind or another, or granting privileges and concessions, show that he used his influence in its behalf with both the kings under whom he held the see of Sarum. At the very commencement of his rule the cathedral body were enriched with the valuable prebend of Teynton [1] in Devon, the gift of Serlo, who is described as "Collector "Devoñ," and who was at all events a namesake of the dean, the king (Henry I.) himself by a special charter confirming the gift.[2] Very shortly afterwards, we have the same king bestowing lands at Heytesbury and Godelming on his church at Sarum;[3] and this gift is soon followed up by another by which he gives them not only the churches of Heytesbury and Godelming, but those also of Sutton (Benger), Burbage, Britford, Comb, Harnham, Westbury, Alderbury, and Stapleford, in WILTS,—those of Alvington (in DEVON), of Hurstbourne (in HANTS), of Shipton (in OXFORDSHIRE), of Bricklesnorth (in NORTHAMPTONSHIRE),—besides some land at Warminster.[4] Moreover, by gift of Henry's queen, Matilda, daughter of Malcolm king of Scotland, they became possessed not only of lands at Sarum and Wilton, but of the manor and church of Horton, in GLOUCESTERSHIRE, the last for some time constituting the special "*prebend*" held by the bishop.

Additional endowments given to the cathedral.

Even during those few years of the stormy reign of Stephen, in which he held the see of Sarum, bishop Roger was watchful over the temporal interests of his

Privileges obtained for the cathedral

[1] O.R., i. 381

[2] Ibid., 382.

[3] Lib. Evid., (C.) 38.

[4] O.R., i. 200. There is also a charter, by Henry I. (i. 196), by which the churches of SWINBROOK, SHIPTON, and BRICKLESNORTH are given as a special endowment of the chancellor of the cathedral. This is witnessed by MATILDA, the Queen, and ROGER, bishop of Salisbury.

in the reign of Stephen.

church. There are in the "Liber Evidentiarum" (C.), a number of charters, in which the king either makes, or confirms and renews, grants to the cathedral, though it is not easy to fix exact dates to some of them. In the Osmund Register there are, however, two deeds, copies of which are also to be found in the record just alluded to, in both of which we may fairly trace the influence of bishop Roger.[1] In one, dated 1136, Stephen, immediately after his coronation, promises to respect the liberties of the church; in the other, dated *c.* 1138, he adds to the endowments already given by Henry I. to the chancellor of the cathedral. There is moreover a remarkable deed by which bishop Roger himself, shortly before his death, in 1139, certifies to the bishop of Winchester, then the Papal Legate, to the archbishop of Canterbury, and to all the bishops and clergy as well as the barons of England, that he has "restored to the church "of S. Mary at Sarum all the prebends which he had "held in his hand;" and that, moreover, "by the com-"mon[2] council of the whole chapter of Sarum" and others, he gives, in addition, the prebend of Cannings to the "communa" of the cathedral, and makes over the tithes of Littleton to the church of Lavington Episcopi.[3]

Some questioned his just dealings.

There were many who questioned his rightful claim to some of the estates which he held. They said openly, that he was not just at times in his dealings with others. No doubt his remarkable rise made him many enemies. These saw him daily increasing in wealth, in influence, and with these it is to be feared in arrogance, and therefore were the more disposed to find fault. Certain it is, that they were not without some grounds of complaint, for it can hardly be doubted, that, in carrying out some of his great works, he showed at times slender

[1] O.R., i. 209; and Lib. Evid., (C.) 30.

[2] O.R., i. 191.

[3] O.R., i. 216.

regard to the rightful claims of others. Malmesbury says distinctly enough,—"If there were anything contiguous to his property, which might be advantageous to him, he would directly extort it either by entreaty or purchase, or, if that failed, by force. He attempted to turn abbeys into bishoprics, and bishoprics into abbeys. As far as he was able, he annexed the two ancient monasteries of Malmesbury and Abbotsbury to his see. He changed the priory of Sherborne into an abbey, and the abbey of Horton was dissolved and united with it."[1] The same chronicler adds that he obtained for himself the town of Malmesbury; and in any case his fortress there involved a direct encroachment on the rights of the ancient monastery of that place. Nor was this quite all; for he is said through his influence with the king to have obtained possession of the castle at Old Sarum, and to have surrounded it with a massive wall.[2]

Examples of his aggressive conduct.

No wonder that complaints were loud and frequent, when men contrasted, with all this power and splendour, his slender beginnings as the "poor clerk of Caen." Both he and his nephews, or, as some would have it, his sons,—Alexander advanced in 1123 to the see of Lincoln, and Nigel to that of Ely in 1133,—had given great offence by their overweening worldly pomp and aggressive policy. Men spoke too in more than whispers of the bishop's own licentious life, and called Maud of Ramsbury his concubine. It is possible, however, that as her son, called, as though in contrast to his father, Roger "the Poor," was not unacknowledged by the

The loud complaints publicly made concerning him.

He is accused of incontinence.

[1] Histor. Nov. Lib. ii. (Giles' Edit., p. 508).

[2] In the old record, to which allusion has been more than once made, it is said of Bishop Roger—"Struxit arces apud Devisas, Malmesberie, Sherborne;—ab rege Henrico Sarum arcem *emit*;—eripuit eas Stephanus Rex;—ecclesiam ornavit."—Malmesbury's words are, "Castellum Salesberiæ, quod *regii juris proprium* esset, ab Henrico Rege impetratum, muro cinctum, custodiæ suæ attraxerat."

bishop, that Roger may really have been married to Maud of Ramsbury before the days when the marriage of priests was so distinctly forbidden in England as no longer to be tacitly connived at, and when those who had so married were commanded at once to put away their wives. Anyhow the loyalty of a man who had broken his oath of fealty to Matilda was not unnaturally suspected by the king whom he had helped to crown. In the highest quarters it came to be believed, that, even whilst professing to be true to Stephen, he was actually plotting with the empress and her partizans.

His loyalty is suspected by the king.

Often summoned to wait upon the king, or to attend councils, Roger was constantly feigning one excuse after another for non-compliance with the royal command. A peremptory order was at last issued for his attendance at a great council to be held at Oxford in the year 1139. He went, though most unwillingly, for he had, as regarded himself, serious forebodings.[1] After receiving him with every show of peace, the king, on the slender pretext of a disturbance between the bishop's retainers and those of the Count Alan of Richmond, seized him and took him with him to the castle of the Devizes, then in the keeping of Maud of Ramsbury. Of this he obtained possession by the threat of hanging her son, Roger the Chancellor, and by actually keeping the bishop his father for a long time without food. The castles both of the Devizes, and of Sherborne, were surrendered into the king's hand. With the treasure wrested from the bishop, the king, it is said, prepared a dower for Constance, sister of Louis, King of France, whom, for political reasons, he destined as a bride for his son Eustace.[2]

He is summoned to a council at Oxford.

1139.

Stephen's harsh dealing with him.

[1] See Malmesbury, Hist. Nov., ii. 20. Another chronicler says that Roger went to the council "minis "invitus, utpote jam amplius non "reversurus." See Freeman's Norm. Conq., v. 288.

[2] The account as given to us by Hoveden (i. 196) is clear enough as to the unjust harshness dealt out to bishop Roger, "Rex, Rogerum "episcopum Salesberiensem cum "pacifice suscepisset, introitu in

Bishop Roger, completely impoverished, was then, as the chronicler tells us with hardly concealed irony, allowed to return "*with peace*" to his duties in the diocese of Sarum.[1] Before the end of this same eventful year, on December 4, 1139, he died a broken-hearted man, his end being hastened by the harshness of the treatment he had endured.[2] As he was nearly breathing his last sigh at Old Sarum, the residue of his money and treasure, which he had placed for security on the altar in his church, was carried off by sacrilegious hands. Malmesbury tells us that it moved him to pity, when he thought "how few men really pitied bishop Roger in his fall, "so much envy and dislike had his excessive power "drawn down upon him, and that too undeservedly, "from some of the very persons whom he himself had "advanced to honour."

He returns to his diocese.

Death of Bishop Roger.

Bishop Roger was undoubtedly a great statesman, and as we have seen, did not neglect the material interests of his cathedral. But he has behind him no cherished memory, as in the case of S. Osmund, of his distinctive work as a bishop of the church. In fact, other bishops of the twelfth century were wont to plead his example as an excuse for involving themselves in

His general character.

"curia sua cepit, nihil justitiæ re- "cusans, et justitiæ æquitatem "poscens. Episcopum Salesbirien- "sem secum duxit ad castellum "ejusdem, quod vocatur Divisæ, "quo non erat splendidius intra "fines Europæ. Angarians igitur "eum jejunii tormento, et filii ejus "(qui cancellarius fuerat regius) "laqueo collum circumnectens ut "suspenderetur, tali modo castellum "sibi extorsit, male recordans bo- "norum quæ in introitu regni sui "præ omnibus aliis ei congesserat; "talem ei devotionis suæ retribu- "tionem exhibuit. Similiter cepit "Siresburnam, quod parum Divisis "decore cedebat. Accipiensque "thesauros episcopi comparavit "inde Constantiam, sororem Lodo- "vici regis Francorum ad opus filii "sui Eustacii."

[1] Orderic. Vit., 920 B. (quoted in Freeman, v. 289) says, speaking of bishops Roger and Alexander (of Lincoln),—"Episcopi *cum pace* in "parochias suas reversi sunt."

[2] "Rogerus, Salesberiensis epi- "scopus, tam mærore quam senio "confectus demarcuit et vitam "finivit." R. de Hoveden, i. 197.

His memory not forgotten at Sarum.

worldly matters to the neglect of their own high and proper vocation.[1] His church at Sarum was not however unmindful of him. His remains were brought from their temporary resting-place at Old Sarum, and reverently re-interred in 1226 in the new cathedral.[2] Among the "*ornamenta*" of the church in the thirteenth century there were preserved a cope and a chasuble, which had once belonged to him, both of which were richly adorned with many precious stones.[3] And on each December 4, the day of his decease, there was an annual commemoration of him in the cathedral.

His possible memorial in the cathedral.

There have been not a few guesses, for they amount to no more, as to whether in any of the sepulchral effigies now lying in the cathedral we have a memorial of bishop Roger. But such effigies are very seldom found before the middle of the twelfth century. If he have any memorial at all in the present cathedral, it is with more probability to be sought in one of those flat stone coffin-lids with a cross upon it, of which there are several remaining. In fact, in the "Ichnographical Plan" of our cathedral printed by Mr. Chambers, the Recorder of Salisbury, from one of the date of 1733,—the oldest one, as far as I know, which shows an arrangement of the interior,—it is distinctly said that Roger's monumental slab was a plain stone with a cross, and it is marked as lying underneath a shallow recess in the wall in the north-east part of the cathedral.[4]

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[1] Episcopi temporis hujus se negotiis secularibus immiscentes et comitatus affectantes, seu vicecomitatus, vel castellaneos, Rogerum quondam bonæ memoriæ Sarisberiensem episcopum revocent ad memoriam. R. de Diceto, p. 652.

[2] O.R., ii. 55.

[3] O.R., ii. 129, 133.

[4] There also, in Price's time (1774), the monument reputed to be that of Bishop Roger would seem to have been lying, for he speaks of him as having been "buried within an arch of the "north aisle." In an early MS. note to an original edition (1615) of Godwin's "Præsules" Dr. Milner found the following passage:—"In "the body of the church under the "third arch from the tomb of "bishop Roger was the altar

The decease of bishop Roger was in one sense opportune. For a few weeks only before it took place, the Empress Matilda landed in England. The breach of fealty with which she, at all events with a show of justice, fairly charged him, could hardly have been forgiven had he survived till, in no long time after her arrival, she gained so great an ascendancy in Wiltshire, and was in virtual possession of the greater part of England.

The decease of Bishop Roger opportune.

The cruel policy carried out by king Stephen against bishop Roger was relentlessly pursued against members of his family. His nephew Alexander, bishop of Lincoln, had already been imprisoned and treated with much harshness, and compelled to surrender into the king's hands some of the valuable possessions of his see. Another of his nephews, Nigel, bishop of Ely, was now banished from his see, his chief offence being that he was one of Roger's kindred.[1]

Harsh treatment of members of his family.

The state of the kingdom itself at this time was disastrous. The chronicles tell us that all the ancient glories of the court had disappeared; that a huge mass of treasure had been dissipated; that peace in the kingdom there was none; that by fire, or sword, or rapine, everything had been overturned; that woe, and mourning, and terror abounded on every side.[2] We have only to read the interesting and anonymous

Deplorable state of the kingdom.

1140.

" called *de missa matutinali* where " the early private service was per- " formed, &c." This, it has been conjectured, was the first of the eastern chapels in the north-east transept.

[1] " Rex Stephanus fugavit Ni- " gellum episcopum Eliensem de " episcopatu suo; quia nepos præ- " dicti episcopi Salesberiensis erat, " a quo odii incendium in pro- " geniem ejus traxerat." Hoveden, i. 197.

[2] " Curiæ solemnes et ornatus " regii schematis ab antiquâ serie " descendens prorsus evanuerant; " ingens thesauri copia jam de- " perierat; pax in regno nulla; " cædibus, incendiis, rapinis omnia " exterminabantur; clamor et luc- " tus et horror undique tonabat, et " terrebat undique violenta præ- " datio cum tumultu." Hoveden, i. 198.

chronicle called "Acta Stephani" to be at once conscious of the almost hopeless anarchy and misery that was then prevailing in England.

Success of the Empress Matilda.

Then came, in 1141, the conflict at Lincoln, in which king Stephen was worsted and brought as a captive to the empress, and ordered by her to be imprisoned at Bristol. That was the moment of the triumph of the empress; she was accepted as "lady" by the whole nation of the English, save by the men of Kent. The haughty demeanour of the Empress, by which she alienated so many of her supporters, her expulsion from London, in revenge for which she ordered the captive king to be loaded with chains, her flight to Oxford, the conflict at Winchester in which Earl Robert of Gloucester, a brother of the empress, was taken captive, the subsequent release of the king in exchange for him,—all these are matters for the general historian, and are well told in the History of the Norman Conquest.[1]

1141.

1142.

At this critical time it was, when the question seemed still undecided as to who should be the ruler of England, Stephen or Matilda the Empress, that a new appointment was made to the see of Sarum. It would appear that, immediately after the decease of bishop Roger, Stephen endeavoured to obtain the see of Sarum for his chancellor, Philip de Harecurt, then dean of Lincoln. The king's brother Henry, bishop of Winchester and Papal Legate, strongly opposed such a nomination, and hence the matter was postponed.[2] The temporary triumph of Matilda would seem to have been the opportunity of promoting to the see JOCELIN DE BOHUN, one of a family that through all her varying fortunes had been true to the empress. Philip de Harecurt obtained his reward in the bishopric of Bayonne.

JOCELIN DE BOHUN promoted to the see of Sarum.

It may well seem strange that so little has been really known of a bishop who held the see of Sarum for nearly

[1] Freeman, vol. v. 300–310.

[2] See "Neustria Pia," p. 232.

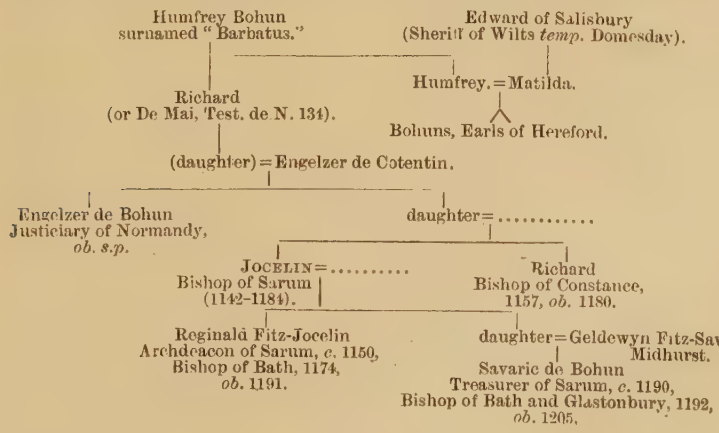
forty years. One reason may be the scantiness of the materials which we possess, from which to glean anything like a detailed account of his episcopate; indeed for a considerable portion of it—from the years 1148-1170—we have no contemporary historian. Moreover, not a few have made the mistake of calling him Jocelin de Bailleul, who was no bishop at all, but a household officer in the court of the empress, having been with her at Devizes in 1142, and being still a court officer on the accession of Henry II. in 1154. The confusion has probably arisen from both of them having fallen under the displeasure of archbishop Thomas à Becket, and having been ultimately both of them excommunicated by him. But Eyton, in his Itinerary of Henry II., gives us references, in which the names of "Gosceline," bishop of Sarum, and Jocelin de Bailleul, appear as witnesses to the same charter.

Mistakes made concerning him.

Bishop JOCELIN was a member of the great Norman family of Bohun.[1] He had been archdeacon of Winchester, a see which was held by Henry de Blois, the

The family of JOCELIN DE BOHUN.

[1] The following table will show Bishop Jocelin's connexion with the great family of Bohun, and those of his own immediate descendants who held high offices in the Church :—



king's brother. It was at the moment when the bishop of Winchester, justly angry at Stephen's treatment of the church, and possibly under the impression that Matilda's complete triumph was at hand, changed sides, and became a partisan of the empress, that Jocelin de Bohun became bishop of Sarum. It was his kinsman, Humfrey de Bohun, who was the great champion of the empress, and so gallantly defended the castle of Trowbridge against Stephen. Of course, on the death of Stephen, and the accession to the throne of the son of Matilda as Henry II., there was none to challenge the bishop's rightful appointment, and no trial of his own loyalty.

Restoration of estates to the see of Sarum.

It was no doubt owing to Bishop Jocelin's rightful influence with Matilda, that, at the very beginning of his episcopate, she restored into his hands possessions wrested from his predecessor by King Stephen,—notably the estates of Pottern and Canning, which had belonged to the church from time immemorial. There are few documents more interesting than the charter, authenticated as it is by another of Hugh, archbishop of Rouen, by which the Empress Matilda gives back to the bishop and his cathedral chapter those estates of which they had been unjustly deprived.[1] This is confirmed by her son in another charter, in which he styles himself "Duke "of Normandy and Count of Anjou."[2]

Endowment of the church at Heytesbury.

There are also two other deeds of some interest, by which the empress bestows certain lands on the church of Heytesbury, some of them at Wilton, for the better endowment of two canons there, and specially with a view to the better serving of the chapel at Tytherinton. These two charters are dated at Devizes, and must belong to the same period as the one just referred to.[3]

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[1] Lib. Evid., (C.) 285, 186. Lib. Rub., fol. 63 *n.* 245, fol. 43 *n.* 149. See also Hatcher and Benson's Salisbury, pp. 721-26.

[2] Lib. Evid., (C.) 46.

[3] O.R., i. 340, 345.

The bishop's own care for his cathedral at this time is marked by his assignment of the churches of Blewbury and Marlborough to the "*communa*" of the canons resident at Sarum. The charter derives additional interest from its marking at how early a period there came to be a distinction between the *resident* and *non-resident* canons. This point is expressly marked in the margin of the Osmund Register at the place referred to in the note below.[1]

Endowment of the cathedral by bishop Jocelin.

In the year 1143, a council was held in London for the purpose of adopting measures for the protection of the clergy from oppressions of various kinds.[2] King Stephen was himself present. It was held, under the authority of the bishop of Winchester as Papal Legate, because "no respect was paid by plunderers either to "the clergy or to the church of God, and whether clerks "or laymen they were equally taken prisoners and held "to ransom. At this council it was solemnly decreed "that no one who should violently lay hands upon a "clerk could possibly receive absolution, except from "the pope himself and appearing in his presence." The chronicler adds that from this decree a "slight gleam "of serenity at length shone fully upon the clergy."[3] These short notices show in what difficult times the lot of Bishop Jocelin was cast; and how hard it must have been for one, always of infirm health and of a quiet and peaceable spirit, to have guided the bark of the church safely through the stormy seas which were beating on her on every side.

The council of London.

1143.

In the records of the times, such as they are, we meet with no notices of Bishop Jocelin. Stirring scenes were being enacted in various parts of the kingdom. The

Strife and disorder throughout the kingdom.

[1] O.R., i. 216.

[2] "In concilio sancitum est, ne "aliquis qui clerico violenter manus "ingresserit, ab alio possit absolvi "quam ab ipso papa, et in præ-"sentia ipsius." Hoveden, i. 206.

[3] "Unde clericis aliquantulum "serenitatis, vix tandem, illuxit." Hoveden, i. 206.

land was in truth divided between two parties, yet neither of the chiefs could exercise full control over their followers, or feel confidence in their loyalty. The departure of the empress in 1147, and the death in the following year of her brother and principal champion the Earl Robert, caused a temporary lull in the wretched strife. For some years afterwards, however, war went on, at Wallingford, at Stamford, and in other places, between the forces of Stephen and those of Henry, so soon to be his successor, who had now succeeded to the dukedom of Normandy. Both at last seemed weary of the strife, and through the good services of archbishop Theobald and Henry, bishop of Winchester, a treaty was entered into between them in November 1153, by which it was solemnly agreed that Stephen should remain king of the English during his life, whilst Henry of Anjou was acknowledged as his adopted son, and declared successor. According to Hoveden,[1] Henry was also made Justiciar of England; and in an assembly at Oxford the chief men of the land did homage to him, as the acknowledged successor to the English crown.

Treaty of peace entered into.

1153.

Although we are not able to fix exact dates to several of the charters we are about to refer to, from which we may glean some indirect testimonies to the character of Bishop Jocelin and to his zeal for his cathedral, yet there can be little doubt as to some of them having a date within some ten or fifteen years of the commencement of his episcopate. Of one indeed, of singular interest, by which Henry, as Duke of the Normans, makes a *conditional* restitution to the bishop and church of Sarum of the castle and town of Devizes, we happen to know the precise date, for it is distinctly stated to have been executed on the ninth day of April 1152,[2] whilst yet the issue seemed uncertain between himself and King Stephen.

Conditional restitution of the castle and town of Devizes to the see of Sarum.

[1] Hoveden, i. 212.

[2] Lib. Evid., (C.) 48.

To about the same date, we may fairly assign a deed by which archbishop Theobald confirms a change made by bishop Jocelin, of the "Feast of Relics" from a less opportune time, when, "from the difficulty of the season, "the people could not meet at Sarum, nor pay to the relics "the proper reverence," to the seventeenth day of September, accompanying the change with the promises of an indulgence of forty days to all who kept the feast.[1] A characteristic offering to his church by the same good bishop is no doubt also to be attributed to this early portion of his rule at Sarum. He granted to them, subject to the life-interests of one Nigel, described as a canon of the cathedral, the church of Awelton (Alton Pancras, in Dorset), for the increase of the "*communa*" of the cathedral, and especially to provide for a priest who shall year by year celebrate his "obit." He directed also, that out of the same proceeds certain payments shall be made to the brethren of the monastery of Ivy-church, they also rendering similar offices to his memory; and that on the day of his anniversary one hundred poor shall have a meal of bread, beer, and of meat or fish.[2] The deed by which the chapter accept the benefaction will be seen below.[3]

Change in the day for the "Feast of Relics."

Arrangement for the due celebration of his "obit," after his decease.

King Stephen died in October 1154, and within a few weeks of that time, Henry, the son of the empress Matilda, was crowned by archbishop Theobald. That same year saw the first rise of another remarkable man, who was in a few years to be the rival and scourge of king and bishop. For archbishop Theobald then gave to Thomas à Becket, a clerk in his household, the archdeaconry of Canterbury. He had not, however, been

Accession of Henry II. to the throne.

1155.

First rise of Thomas à Becket.

[1] O.R., i. 227; Lib. Evid., (C.) 104.

[2] O.R., i. 219, 221.

[3] Ibid., i. 228. Henry de Beaumont, the dean alluded to in this charter, obtained that dignity c. 1155, and held it till 1165, when he became Bishop of Baieux, so that the acceptance of Jocelin's gift by the chapter must have been during that interval.

without some influence previously. For when two years before, Stephen, with a view of securing the succession of the crown to Eustace his son, proposed that he should be crowned in his own life time, it was held that this could not be done without the consent of the pope, and it is distinctly stated that this objection was first started by Thomas à Becket.[1] In the event, as we know, it was decided, that, as Stephen had himself obtained his crown by perjury, no royal consecration could be given to his son. Within eight years of this time, in 1162, Jocelin, together with no less than thirteen other bishops, consecrated Thomas à Becket to the metropolitical see of Canterbury.

1155-62.

Confirmatory charters of Henry II. to the cathedral.

The accession of Henry II. naturally enough brought hopes to bishop Jocelin, whose family had been so true to the empress and her son, through all their fortunes. And the records of the cathedral show plainly enough that he was not to be disappointed. First of all, we have two confirmatory charters of Henry II., not only securing all previous endowments of the cathedral, but bestowing other estates,[2] both of them being attested by Thomas "the Chancellor," a dignity to which Becket had been promoted in 1157. Then we have the grants, or rather re-grants, of Caninges and Britford to the "*communa*" of the cathedral.[3] About the same time, the castles of the Devizes and of Sherborne, which Stephen had wrested from the see, were restored to it.[4] Subsequently we have the exchange of the castle of the Devizes[5] with the king for thirty *librate* of land, and the restitution of the churches of Westbury, Godelming, and the prebend of Bedminster. Then we have the special

Other specific benefactions.

[1] It is Gervase of Canterbury who says expressly:—"Hoc factum est subtilissima providentia et perquisitione cujusdam Thomæ, clerici, natione Londoniensis, &c." —See Freeman, v 326.

[2] O.R., i. 203, 207.

[3] Ibid., i. 217, 218.

[4] Ibid., i. 235.

[5] Lib. Evid., (C.) 101.

grant of the church at Westbury[1] to the precentor of Sarum, the dignitary highest in rank after the dean, who was responsible for the general direction of all the outward ritual in the cathedral. Whilst such endowments and privileges were being thus bestowed, or confirmed, to his church by the king, bishop Jocelin's own kindred were not unmindful of its claims. One interesting example is afforded by the gift of the manor of Torleton, in Gloucestershire, by Walter of Salisbury, a son of the well-known Edward, generally termed the sheriff (*vicecomes*), between whose family and that of Bohun there were close ties, in recompense of some wrong done to the church by his son, the Earl Patrick.[2]

The church of Westbury annexed to the dignity of precentor.

The manor of Torleton given as a "deodand" to the cathedral.

One work of no little interest would seem also to have been carried out at this time. By a charter of Henry I. dated (*c.* 1110–20), we have a grant of the churches of Heytesbury and Godelming to the cathedral; and about twenty years later, we have, by the gift of Elias Giffard,[3] the church of Hill Deverel added to the endowments of Heytesbury. Then follow numerous other benefactions for the same "*prebendal*" church; land at Titherington and elsewhere by the Empress Matilda herself,[4]—at Swallowcliffe by Robert and Gerard Giffard,[5] at Horningsham by Humphrey de Bohun.[6] About the year 1188, Bishop Jocelin, on the petition of Roger the archdeacon, described as "concanonicus," and the holder of the prebend of Heytesbury, ordained *four* canons in what was now constituted the collegiate church of HEYTESBURY, and endowed them respectively with the tithes of Titherington, Horningsham, Hill Deverel, and Swallowcliff.[7] For the subsequent history of this church, which came ultimately to be under the

First full formation of the collegiate church at Heytesbury.

Successive endowments of the church at Heytesbury. (*c.* 1188.)

Heytesbury ultimately

[1] Lib. Evid., C. 81.
[2] O.R., i. 237.
[3] Ibid., i. 349.
[4] Ibid., i. 340, 345.
[5] Ibid., i. 342, 351.
[6] Ibid., i. 340.
[7] Ibid., i. 337, 339.

under the peculiar jurisdiction of the Dean of Sarum.

peculiar jurisdiction of the dean of Sarum, who held Heytesbury as the "*prebend*" annexed to his own dignity, and had also the titular deanery of the collegiate church, our readers must be referred to other sources. The present object is to show its first full constitution, and how much it owed to the Empress Matilda, the true friend, and to the Bohun family who were the kindred, of bishop Jocelin. We may add, however, here that special indulgences in favour of the church of Heytesbury were granted to all benefactors who visited it for prayer or almsgiving, by archbishop Thomas à Becket, immediately after his elevation to the primacy, and by Nigel, bishop of Ely, who was a nephew of Roger, the predecessor of Jocelin in the see of Sarum;[1] and further, that all its estates and privileges were confirmed to it by a special bull of Pope Alexander III.[2]

1162. Accession of Thomas a Becket to the primacy.

But these days of comparative peace, and of progress, were not destined to be for long. In 1161, Theobald, archbishop of Canterbury, died; within fifteen months he was succeeded in the primacy by Thomas á Becket, who for five years previously had been the able and zealous chancellor of the king. The story of the dispute between the king and his archbishop are matters of general history, and need only be referred to thus so far as they affected bishop Jocelin. It is only fair to the archbishop to say, that he was forced unwillingly to assume a position for which he knew himself to be unfit; and that, whatever his mistakes may have been, even though he was compelled to act a part, he was animated by what he felt to be conscientious motives. And it certainly says much for his bravery and consistency, that, no sooner was he consecrated, than, to the evident chagrin of the king, he gave up the purely secular office, and prepared himself as "archbishop" to

[1] O.R., i. 343, 344. | [2] Ibid., i. 352.

defend the rights of the church, which as "chancellor" he had allowed to be invaded.

The quarrel between the king and the archbishop began in truth within a year of the consecration of the latter. The causes are well explained by Hoveden. "The king wished to bring all priests, deacons, sub-"deacons, and other rulers of the church, if taken in "robbery, or murder, or felony, or like crimes, before "the secular courts, and to punish them as if they were "laymen. The archbishop, on the other hand, contended "that if a clerk in holy orders, or any other ruler "of the church, were accused of any such crime, he "should be judged by ecclesiastics and in an ecclesias-"tical court; that if he were convicted he should lose "his orders; and, so deprived of his office and benefice, "if he afterwards offended, should be judged according "to the will of the king and his officers." 1163. Quarrel between the king and the archbishop.

At a council held at Westminster early in the following year, at which were present all the archbishops and bishops in England, the king asked them that, for the love and service which they owed to him, and for the stability of the kingdom, they would receive and faithfully keep the laws of his grandfather Henry I. The archbishop, answering for his brethren, acccepted those laws and promised to keep them faithfully, with an important reservation however,—saving the rights of his order, and the honour of God and of his church. The king demanded unconditional obedience, but the archbishop was unbending, and refused in any way to withdraw from the qualified promise which he had given. 1164.

Attempts were made by the king, through the advice of Ernulf, bishop of Lisieux, who is said to have "la-"boured day and night in his endeavour to make peace "between the king and the archbishop," to divide the bishops, and secure from among them some at least Attempts to reconcile the king and the archbishop.

who would be favourable to his own views. The prelates of York, Hereford, and Lincoln, and sundry others, were won over to the king's side. But Thomas of Canterbury remained firm and immovable.

Next there came from Rome, Philip of Aumone, sent from the pope, Alexander III., and the college of cardinals, laying commands on the archbishop to make peace with the king, and to promise, without any reservation, to keep them. Moved for a moment by this counsel, coming as it did to him with so august a sanction, the archbishop went to the king at Woodstock, and there promised to observe the laws in question.

Constitutions of Clarendon.

Immediately afterwards,—on January 25,—came the council of CLARENDON, a royal palace within a few miles of Salisbury. In the short interval, the mind of the archbishop had changed; he felt that, in the promise he had given at Woodstock, he had grievously sinned, and he would not willingly sin further. The king was furious in his wrath against him; he threatened both him and his family with death and banishment. And it was at this critical time that Jocelin, bishop of Salisbury, together with the bishop of Norwich, the earls of Leicester and of Cornwall, and others, came to him, and "throwing themselves at the feet of the archbishop, besought him with tears that he would, at least for the honour of the king, come to him, and in the presence of the people declare that he would observe his laws."

1164–65.

The practical issue of the council at CLARENDON is well known. The archbishop consenting to receive the customs at the king's hands, "contrary to the prohibition of the whole body of the clergy,"—so the chronicler says expressly,—refused to set his seal to them. His apparently inconsistent course weighed on his own conscience. "He suspended himself from the celebration of the divine office from that hour, until he

" or his messenger might have spoken with the Holy " Father." [1]

The king made another effort to subdue the unbending prelate. He sent two of his clerks as special emissaries to the pope, John of Oxford, soon afterwards dean of Salisbury (of whom we shall hear more), and Geoffrey Ridel, archdeacon of Canterbury. They requested in the king's name that Roger, archbishop of York, might be made papal legate, the object being to get through him a full sanction for his laws, without the need of the archbishop's consent. The pope refused this request; but, with a hardly-concealed irony, he offered to make the king himself legate, on the special condition that the archbishop himself should suffer no wrong. The king indignantly sent back to the pope the letters by which he had appointed him legate (*literas legationis suæ*), which his own emissaries had brought with them from Rome.

Emissaries sent to the pope.

Within a few months of this time the archbishop was a fugitive. His escape from the threatened vengeance of the king was little less than marvellous. He asked protection from Louis the king of France, who, despite of Henry's entreaties, received him, and commended him to the Pope. The pontiff was at the time at Sens. There an embassy from England, consisting of archbishop Roger of York, together with four other bishops, and not a few others, amongst them being John of Oxford, sought an interview with the Pope. They " said many evil and false things," the chronicler tells us, " against the archbishop of Canterbury, but the " Pope did not believe them, knowing that they bare " false witness." Hardly had the king's messengers

1165.

Flight of the archbishop.

[1] See Hoveden, i. 222. — " Rex " fecit leges illas in chirographo " poni, et medietatem illius tra- " didit Cantuarensi archiepiscopo, " quam ipse, contra prohibitionem " totius cleri, recepit de manu regis " . . . " Et quia ipse hoc inconsultè " fecerat, ipse seipsum suspendit " a celebratione divini officii ab " illa hora, usque dum ipse vel " nuncius ejus locutus fuisset cum " domino Papa."

left, before the exiled archbishop himself arrived at Sens, and, throwing himself at the feet of the Holy Father, placed in his hands the draft which had been proffered to him for acceptance, in which were the laws of England which the king declared to be those of his grandfather Henry I. These, which embodied what are known to us as the "Constitutions of Clarendon," were read before the assembled cardinals, and others, and at once condemned as subversive of the just rights of the church. The pope pronounced his anathema against all who held to them, or in any way favoured them.

1166.

Sentences of suspension and excommunication against the bishop and dean of Sarum.

Thus encouraged, the archbishop, from his place of exile, published his sentences of suspension, or of excommunication, against those who had been, as he deemed, his principal opponents.[1] Among the first who fell under these censures were Jocelin de Bohun, bishop, and John of Oxford, then recently appointed dean, of Salisbury. Against the latter, indeed, the archbishop was especially severe, not only pronouncing his appointment as invalid, but forbidding either bishop or chapter to acknowledge him as dean. Amongst others included in the same sentences of excommunication were Jocelin de Bailleul, Richard de Luci, the chief justice, Richard of Ilchester, Thomas Fitz-Bernard, afterwards chief justice of forests, and Ranulf del Broc, the lord of Saltwood, to whom the king had committed the custody of the property of the see of Canterbury.

Others pronounced excommunicate.

Remonstrance of the bishops in behalf of the bishop and dean of of Sarum.

The bishops of the province of Canterbury pleaded with their metropolitan in behalf especially of the bishop and dean of Salisbury. "It is a matter of concern to "us," they write, "to have heard how unreasonably "(*præposterè*), as many think, you have acted towards "our brother the bishop of Salisbury and his dean.

[1] The archbishop's letter, addressed to his suffragans, bearing the date of 1166, is given in full by Hoveden (ii. 237).

"Following the warmth of anger rather than the path of "justice, you have hurled the penalties of suspension or "condemnation before any inquiry has taken place as "to their faults. It is a new order of proceeding, and "hitherto, as we trust, unknown to our laws or canons, "to condemn first, and afterwards to inquire concerning "the offence."[1] And in a letter addressed by the same suffragan bishops to the pope himself shortly afterwards, they complain in like manner, that "their venerable "brother the bishop of Sarum, when absent and un-"defended, having neither confessed to nor being con-"victed of any crime, had been suspended, first from the "sacerdotal, and then the episcopal office, before the "grounds of his suspension had been submitted to the "judgment of his comprovincial bishops, or indeed to "anyone else."[2]

The archbishop was unbending, and refused to listen to any such appeals. Message after message was sent, couched in no courteous or guarded terms, warning the faithful to hold no communication with the bishop of Sarum or any of the others whom he may have denounced. Indeed, in a letter dated in 1168, he expresses his satisfaction in having heard that his sentences of excommunication are observed.[3] It must have been an additional source of sorrow to bishop Jocelin that during this time of anxiety he had also to mourn the loss of the

The primate persists in his threats and warnings.

1168.

[1] "Movet quidem omnes nos, "quod in fratrem dominum nostrum "Saresberiensem episcopum, et "decanum ejus, præposterè, ut "quidam æstimant, nuper actum "audivimus. In quos suspensionis "aut damnationis pœnam ante mo-"tam de culpa controversiam, "calorem, ut videtur, iracundiæ "plusquam justitiæ secuti tramitem, "intorsistis. Ordo judiciorum no-"vus hic est, hucusque legibus et "canonibus, ut speramus, incog-"nitus, damnare primum, et de "culpa postremo cognoscere." See Hoveden, i. 265.

[2] "Adjecit etiam (archiepisco-"pus), ut venerabilem fratrem "nostrum Sarisberiensem episco-"pum, absentem et indefensum, "non confessum aut convictum, "sacerdotali prius et episcopali "suspenderet officio, quam sus-"pensionis causa comprovincia-"lium aut aliquorum etiam fuisset "arbitrio comprobata." Ibid., 268.

[3] See Hoveden, i. 72.

Death of the Empress Matilda.

Empress Matilda, who had always shown herself a true friend to him.[1]

1170.

Coronation of the younger Henry.

But the "rent was made worse" between our bishop and the primate no long time afterwards. King Henry, with a view of securing to him the succession to the crown, determined to have his son, bearing the same name as himself, crowned in his own lifetime. Accordingly, on June 14, 1170, Roger, archbishop of York, assisted by the bishops of Durham, Rochester, London, and Salisbury, crowned the younger Henry at Westminster. This act was a direct infraction of the acknowledged rights of the see of Canterbury. This was a slight that the archbishop would not brook for a moment. His anger was fairly roused. He made formal complaint to the pope, Alexander III., and by him the prelates of York and Durham were suspended from all episcopal functions, whilst excommunication was denounced against those of London, Rochester, and Salisbury.[2]

The pope excommunicates the Bishop of Sarum and others.

1170.

(Oct. 12.) Peace between the king and the archbishop.

On October 12, 1170, the king and the archbishop met at Mont Louis, and a peace was made between them. As a result, the latter, at the commencement of the seventh year of his exile, prepared to return to Canterbury.

(Dec. 1.) Bishop Jocelin's attempts at reconciliation repelled.

At the close of this same year, on December 1, Jocelin made great efforts to be reconciled to his metropolitan. Together with the archbishop of York and the bishop of London, he went down to Dover in the hope of meeting him on his landing. But the archbishop, hearing of their purpose, landed at Sandwich, and so prevented an interview.[3]

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[1] The Empress Matilda died in 1167. Hoveden, i. 253.

[2] Hoveden, ii. 6.

[3] "Venit ergo archipræsul "Thomas ad Withsand, et cum "audisset quod Rogerus, Ebora- "censis archiepiscopus, et Londoni- "ensis et Salesberiensis episcopi "essent apud Dovere in occursum "ejus, *noluit illo ire*, sed applicuit "in Anglia apud Sandwich." Hoveden, ii. 12.

In a very few weeks afterwards all England was startled with the news of the violent death of the archbishop at the hands of some of the king's knights. It was hardly to be wondered at, that in consequence of his consistent loyalty to the king, as also to the empress, his mother, some suspicion should have fallen on bishop Jocelin as having in some way connived at the murder; —but he was perfectly innocent of any such charge. Dec. 29. Death of archbishop Thomas a Becket.

Our prelate, therefore, still lay under the ban of excommunication, and that by the pope himself. Nor was it until he had purged himself in a solemn manner from all suspicion of having in any way been concerned in the archbishop's murder, that he obtained a removal of the sentence. It was in 1172 that letters of absolution from Pope Alexander III., dated from Tusculum, March 24, were addressed to the archbishop of Bourges and the bishop of Nivernais, ordering them to communicate the same to the bishops of London and Salisbury. As regards the latter, the letters state that he was already worn out with age and infirmity, and was labouring under the effects of disease; and the papal delegates were directed in his case to dispense with his personal attendance, and to convey to him, either by themselves or by approved messengers, the absolution of the Holy Father.[1] Suspicion falls on bishop Jocelyn. 1172. His absolution by delegates from the pope.

Though here, as in other instances already alluded to, we have not exact dates to guide us, yet it must have been towards the close of his episcopate that the following extension of the cathedral system, or endowments of some of the principal dignitaries, took place.

[1] All these documents are given in Wilkin's Concilia. Thus we have (1) "Letters of excommunication from Pope Alexander III. of Bishop Jocelin" (i. 459); (2) "Letters inflicting penances on the bishop for crowning the king's son without the archbishop's consent" (Ibid., 460); and (3) Letters of absolution addressed to the archbishop of Bourges and the bishop of Nivernais for the absolution of the bishop of Sarum, (Ibid., 473). See also Hoveden, ii. 32.

The abbot of Sherborne in right of his office to be a canon of the cathedral.

It was now that a special concession was made to the abbot of Sherborne for the time being, in virtue of the church of Sherborne, which was his qualifying "*prebend*," of a "place in choir and voice in chapter." This was an important step, inasmuch as it knit together with the cathedral, in common interest, one of the most important religious foundations of the diocese; an example that was afterwards carried out with regard to sundry foreign monasteries. It was decided also, that on the decease of an abbot the prebend of Sherborne should not go "*in communam*," that is, it is presumed, for the year immediately succeeding, as was the case with other prebends in accordance with the first institution of St. Osmund,[1] but should be enjoyed fully and freely by his successor, the reason being added, because "conferred on the abbey, and not especially on the "abbot."[2]

Provision for the treasurer and chancellor of the cathedral.

We have already mentioned the endowment of the precentor of the cathedral with the valuable rectory of Westbury. The other chief dignitaries of the cathedral church are next thought of; the church of Fikeldene (Figheldean), bestowed on bishop Roger by charter of Henry I.,[3] is now charged definitely with an annual payment of 10*l.* to the treasurer; whilst land, the proceeds of which were from ancient times dedicated to the "correction of the books," is appropriately made over to the chancellor, to whom, in virtue of his dignity, that duty belonged.[4] It may fairly be inferred from such notices how tender a care to the last was felt by bishop Jocelin for his cathedral, and his diocese, over which he had now presided for more than thirty years.

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[1] See above, i. 199.

[2] Præbenda [de Scireburne] in communam canonicorum, ut aliæ solent præbendæ, non redeat, quia non abbatis personæ, sed monasterio, collata est. i. 250.

[3] O.R., i. 200.

[4] Lib. Evid., C. 80.

The year 1173 was one of eventful interest for bishop Jocelin. The king, though opposed by his son, who for some little time past had been in actual rebellion against him, nominated several bishops to sees that were now vacant. Amongst them were Baldwin, Prior of Dover, to the archbishopric of Canterbury, and Reginald, son of bishop Jocelin, to the see of Bath.[1] The latter had been archdeacon of Sarum for some ten or twelve years previously. He had been one of the foremost of the champions of Henry II. in his dispute with the archbishop, and had been denounced in no gentle terms, amongst other things, as a "bastard." But as bishop Jocelin commenced life as a layman, there is little doubt as to his having been born previously to his father taking orders at all, and therefore being legitimate. This fact may be assumed from another which seems apposite enough; namely, that when, after the death of Jocelin, Hubert, archdeacon of Canterbury, was nominated as his successor, he was rejected on appeal on the ground of his illegitimacy. Moreover, Reginald Fitz-Jocelin,

Reginald, a son of bishop Jocelin nominated to the see of Bath.

1173.

[1] Selden in his "Titles of "Honour," (i., p. 217, *ed.* 1726,) gives the following anecdote, which he states as having been recorded by Walter de Mapes, a contemporary annalist:—"Jocelin, bishop "of Salisbury, when his son "Reginald, who was by corrupt "means chosen bishop of Bath "and Wells, complained to him "that the archbishop of Canter- "bury would not consecrate him, "advised him thus:—'Stulte, velox "'ad Papam evola securus, nihil "'hæsitando; ipsique *bursa grandi* "'*para bonam alapam*, et vacilla- "'bit quocunque volueris.' Ivit "ergo; percussit hic, vacillavit "ille:—cecidit Papa, surrexit "Pontifex: scripsitque statim in "dominum mentiens, in omnium "brevium suorum principiis. Nam "ubi debuisset scribi '*bursæ*' "'gratia' dixit '*Dei* gratia,'" &c. Though there might be nothing antecedently improbable in such a tale at a time when high offices in the church were too often bought and sold, and the court of Rome no doubt was fairly amenable to such influences, yet the facts alleged above show that it cannot in any case be literally true, since, at the time of Reginald's appointment to the see of Bath, the primacy was itself vacant. Nor, from what we may reasonably infer concerning the character of Bishop Jocelin, is it likely to be true at all.

the bishop of Bath, was subsequently nominated to the archbishopric of Canterbury, but died before his actual removal to the primacy.[1]

Consecration of archbishop Baldwin, and bishop Reginald.

The two prelates went to Rome that their elections might be confirmed. Baldwin was consecrated by the pope himself, and three days afterwards received his pall. An interesting letter to the king from Reginald, bishop elect of Bath, giving an account of the proceedings, is preserved by the chronicler.[2] Very shortly afterwards archbishop Baldwin consecrated Reginald to the see of Bath, at the church of St. John, Maurienne, in Savoy.[3]

1175.

Closing years of bishop Jocelin.

After this time we hear but little of Bishop Jocelin. Whether he was present on May 18, 1175, at the council of Westminster,[4] to which came "nearly all the bishops "and abbots of the province of Canterbury," we know not for certain; anyhow the decrees of that council, with which he must have been acquainted, show a terrible state of things as existing in the Church, and the difficulties that he had to encounter when he attempted to remedy them.

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[1] In the Lateran Council held in 1179, at which bishop Reginald himself was present, it was decreed that all bishops should, at the time of their election, be thirty years old, and also legitimate (*de legitimo matrimonio nati*). This decree, in any case, was quite incompatible, if the archbishop's statement were true, with bishop Reginald's election to the primacy in 1191, some twelve years afterwards. See Hoveden, ii. 177.

[2] Hoveden, ii. 59.

[3] Ibid., ii. 65.

[4] The formal decrees of the Council of Westminster may be seen in Hoveden, ii. 72–78. They consisted for the most part of decrees already promulgated by councils, or by popes. Of a somewhat earlier period William of Malmesbury has said:—"Nullus "dives nisi nummularius,—nullus "clericus nisi causidicus,—nullus "presbyter, nisi—ut verbum parum "Latino utar—firmarius." Gest. Reg., iv. 314. Nor is the character assigned to dignitaries more flattering. Thus John of Salisbury, who was originally a clerk—Hoveden calls him "clericus et familiariis," (ii. 100)—in the household of archbishop Thomas, and afterwards bishop of Chartres, says (Ep. 146, Giles i. 260),—"Erat ut memini "genus hominum, qui in ecclesia "Dei archidiaconorum censentur

We hear of the aged bishop being present a few weeks afterwards, on July 1st, 1175, at a council held at Woodstock, when the king and his crowned son met the bishops and the abbots of the principal monasteries, and appointed not only to the see of Norwich, but to the various abbacies that were vacant. It was now, perhaps, on his last appearance at any public occasion, that bishop Jocelin had the gratification of seeing his faithful friend, John of Oxford, the dean of his cathedral, elected to the bishopric of Norwich.[1] His name has more than once occurred in previous pages. He had all along been consistent in his opposition to the claims of archbishop Thomas, and so an object of the primate's especial enmity. Again and again had he been denounced as an intruder into the deanery, and included in sentences of excommunication.

John of Oxford elected to the see of Norwich.

Increasing age and infirmities compelled bishop Jocelin to withdraw from active work. He had associated with him in the care of his diocese, as a suffragan, Geoffrey, who had been bishop of St. Asaph, but had been compelled to quit his post through poverty, and the hostile incursions of the Welsh. When he came into England the king gave him the then vacant abbey of Abingdon, to be held until he was able to return to his own see. In the year 1175, the clergy of St. Asaph presented a petition to archbishop Richard, asking that their bishop should be commanded either to return to them, or that another bishop should be consecrated in his place. The pope not only sanctioned such petition, but it was approved also by the bishops assembled at the council of Westminster. Before any actual proceedings were taken

1176.

Bishop Jocelin retires through age from active work.

Geoffrey, a Bishop of St. Asaph, acts as his suffragan.

" nomine, quibus vestra discretio
" omnem salutis viam querebatur
" esse præclusam. Nam, ut dicere
" consuevistis, diligunt munera, se-
" quuntur retributiones, ad injurias
" proni sunt, calumniis gaudent,
" peccata populi comedunt et bi-
" bunt, quibus vivitur ex rapto, et
" non sit hospes ab hospite tutus."
See Freeman's Norm. Conq., v. 135, 497.

[1] Hoveden, ii. 79.

Geoffrey voluntarily gave back his "staff and ring" into the hands of the primate.[1] This was held also to vacate his abbey, which the king bestowed on Roger, Prior of Bermondsey. Bishop Geoffrey, it is presumed, still continued to act as suffragan for the diocese of Sarum.

Bishop Jocelin retires into a Cistercian monastery, and there dies. 1184.

The few years that remained to Bishop Jocelin were spent in a Cistercian monastery, whither he had retired, there to prepare himself, away from the worry and distraction of his arduous duties, for his departure hence. His had been a long, and, at the best, a stormy episcopate. He died on 18th November 1184, a day that was afterwards observed in the cathedral in commemoration of him, in accordance with the provisions of a document already alluded to. There are those who too often misjudge our early bishops, or too readily believe the accusations of their foes. One would rather like to think, and believe also, that not a few of them, despite of many difficulties, were true to their Master and his Church, and amongst them we would fain reckon bishop Jocelin.

His memorial in the cathedral.

We learn from the old register[2] that the remains of this bishop were brought from Old Sarum, and reverently deposited in the new cathedral in the year 1225. It is most probable that the large effigy of a bishop, now lying near the western entrance of the cathedral on the south side of the nave, clad in his alb, dalmatic, stole, and chasuble, and wearing his mitre, with the inscription down the centre of the chasuble "*Affer opem,* "*devenies in idem,*" "Give help [*i.e.*, with your prayers, an equivalent to *Orate pro anima*], you will come to the same," is his. A mere glance at the well authenticated

[1] "Ipse vero Godefridus, sperans "quod abbatia de Abendon, quæ "tradita fuerat in custodia posset "sibi remanere, episcopatum suum "nullo cogente resignavit in manu "Cantuariensis archiepiscopi, libere "et absolute tradens illi annulum "et baculum pastoralem. Et "sic deceptus amisit utrumque." Hoveden, ii. 78.

[2] O.R., ii. 55.

seal of bishop Jocelin, of which Dodsworth gives us an engraving, is itself a strong confirmation. Moreover there are expressions, in the inscription round the slab, referring to his noble birth, which can apply only to him.

One other link in the chain of evidence I should like to supply. The name of the old city is spelt in the inscription not "Sa*r*esberie" but "Sa*l*esberie." Now the period of that change, when the L first of all overlapped and afterwards superseded the R, was towards the middle and latter part of the twelfth century, in fact about the time of bishop Jocelin's decease. A solitary coin of Stephen has the mint mark as SALIS.; afterwards, in the time of Henry II. (that is during Jocelin's episcopate) the name of the place is commonly spelt with an L instead of an R. This may seem but a trifle, and must only go for what it is worth. But to an eye accustomed in early documents to see the R, in the name Sa*r*isberie (as it is spelt in Domesday), it marks a period, the date of which is easily ascertained, when that R passes into L. And that period synchronizes fairly well with the decease of bishop Jocelin. The inscription—I quote from Dodsworth[1]—which is in Latin Hexameters, with frequent rhymes both at the end and in the middle of several verses, is as follows :—

"Flent hodie Salesberie quia decidit ensis
Justitiæ, pater ecclesiæ Salesberiensis:
Dum viguit, miseros aluit, fastusque potentum
Non timuit, sed clava fuit terrorque nocentum;
De ducibus, de nobilibus primordia duxit
Principibus, propeque tibi qui gemma reluxit."

It may be freely Englished thus: "They mourn to-
"day at Salesberie because there has fallen the sword
"of justice, the father of the church of Salesberie.
"Whilst he lived he sustained the oppressed and
"wretched, and feared not the arrogance of the power-

[1] History of Salisb. Cath., p. 196.

" ful, but himself was the scourge (*lit.* club) and terror " of the guilty. He traced his ancestry from dukes " and noble princes, who shone near thee as a precious " gem."

The see of Sarum a long time vacant.

1185–89.

For *five* years after the decease of Jocelin de Bohun, there was no successor appointed for the see of Sarum. If we add to these the seven closing years of his life, during which, on account of his infirmities, he was compelled to delegate his duties to another, it gives us a long period during which the diocese was deprived of the superintendence of its own bishop.

Great need of wise prelates at this time.

During those five years moreover, the closing ones of the reign of Henry II., there were many troubles in the Church, as well as in the State, which needed the guidance of wise and understanding prelates. One such bishop was indeed appointed at the commencement of this period, by the consecration of Hugh of Avalon, better known as St. Hugh, to the see of Lincoln.

The crusade urged on by the popes.

It was now too, that, with almost his dying breath, Pope Lucius urged a new crusade, a cry that was taken up by his immediate successor, Urban III. Nobles hastened to take the cross; the more so when tidings came of contests in Palestine, in which success lay not always with the Christians, but frequently with the heathen Saladin. Another summons came from Rome, and from another pontiff, for within less than two years Gregory VIII. had succeeded to the tiara. So earnest was he in urging the duty of seeking to rescue the Holy City from the infidels, calling on all the faithful to keep a solemn fast in seeking to secure the blessing of God on their efforts, that on every side the spirit of helping in the righteous enterprise seemed to be awakened.

The earl Richard takes the cross.

Among those who now "*took the cross*" was the Earl Richard, the king's son, soon afterwards to be called to the throne, whose religious enthusiasm was fairly roused,

and who devoted some of the best years of his life to the work of an earnest and fearless crusader.

Early history of Hubert Walter.

Meanwhile at home there were other men of mark coming to the front. Of these, in the event, none were more remarkable than HUBERT WALTER, who in the year 1186 was made dean of York. A native of West Dereham [1] in Norfolk, he was nephew, pupil, and confidential friend of Ranulf Glanville, Justiciar of England, and principal minister of Henry II.[2] He seems to have been brought under the notice of Baldwin, who, after holding the see of Worcester for three years, became in 1185 archbishop of Canterbury. And it was through his influence that he obtained the dignity above alluded to in succession to Robert Boteville.[3]

1189.

Accession of Richard I. to the throne.

The death of Henry II. at Chinon in 1189, called his son, under the title of Richard I., to the throne. His coronation followed on Sept. 3rd. Amongst the first acts of his reign were the appointments to certain bishoprics that had been for some time vacant. Amongst them, HUBERT WALTER, who had indeed been named for the see of York but put aside by the king, was appointed to the see of Salisbury, and duly consecrated, on October 22, 1189, by archbishop Baldwin in the chapel of St. Catharine, Westminster. The administrators of the see of Sarum during the vacancy had been Herbert Poore, archdeacon of Canterbury, Jordan, then dean of the cathedral, and Richard Fitz-Ebrard, who duly accounted

HUBERT WALTER appointed bishop of Sarum.

[1] HUBERT WALTER founded an abbey at West Dereham, of Premonstratensians, an order specially affected by him. In his final concord with the monks at Canterbury, he proposed to found a similar house at Lambeth. Indeed, a large proportion of the Premonstratensian houses in England were founded by his kinsfolk,—that at Leystone, in Suffolk, by his uncle Ranulf Glanvill,—one at Langdon, in Kent, by William of Auberville, Glanvill's son-in-law,—one at Coverham, in Yorkshire, by Helewisia, Glanvill's daughter. See R. de Hoveden, iv. lxiii.

[2] Ibid., iv. xli.

[3] Le Neve (Fasti, iii. 120) calls him "Botivelein."

for its income, together with the offerings at the high altar at Whitsuntide, and the proceeds from the rectory of Saldeburne (Shalborne), then in the hands of the king, on account of a controversy touching the advowson of the same.[1]

He immediately leaves for the crusade.

Early in the year 1190, within but a few months of his consecration, Hubert Walter, together with Baldwin, archbishop of Canterbury, and other bishops, was summoned by the king to Normandy, for the purpose of taking part in the crusade. Richard himself received the "scrip and staff," the emblems of the holy pilgrimage and adventure, to which he had devoted himself, at Tours. They all met at Acre, in the siege of which the crusaders were soon engaged, in October. Within but a few weeks, both Ranulf de Glanville and archbishop Baldwin, two of the most trusty counsellors of the king, died before Acre.

1190.

Death of archbishop Baldwin, and of Ranulf de Glanville.

Hubert Walter was appointed executor to the will of archbishop Baldwin. He continued in the camp at Acre till the close of the siege, proving, on more than one occasion, that he could wield the sword as well as the pastoral staff. Together with other bishops he helped to re-consecrate the principal churches of the city of Acre, and, building again the altars that had been thrown down, celebrated thereon the holy mysteries. He was also employed by the king to treat regarding the hostages who were detained awhile by King Philip, or or rather by Conrad, to whom, on his embarking again for France from Tyre in August 1191, that king had surrendered them for safe custody. The outcome was terrible enough; for Saladin failing to fulfil his p artof the obligations, it ended finally in the execution of the captives on either side, Richard being the first to give orders for the beheading of the Saracens in his power, and Saladin following with equal severity as regarded the captive Christians.

Bishop Hubert Walter re-consecrates the churches, and treats concerning the hostages.

[1] Magn. Rot., 31 Henry II.

In September 1192 King Richard proposed to return home, and a week or two afterwards sailed from Acre. Towards Christmas much uneasiness began to prevail in England concerning the king. The pilgrims who had left Palestine after him were arriving home, and they could bring no news of him. The last that had been heard of him was that the ship in which he had left Acre had been seen at Brundusium. Next came the rumour of his being in trouble, and then that he had been taken captive at Vienna by the Duke of Austria. Hubert Walter, returning after Richard from Palestine, heard of his misfortunes when he was in Sicily. Shortly afterwards he was directed to accompany other high officers of state and communicate with the king, whose place of confinement was soon found, with the view of obtaining his release from captivity. On the 20th April, Hubert Walter landed in England with authentic news, and among his first acts on his return was to devise means for raising the enormous amount, some 150,000 marks—or 100,000*l.* sterling, twice as much as the whole revenue of the country accounted for in the last year's exchequer of Henry II.—which was demanded for his ransom by the Emperor Henry VI., whose captive he was.

The king on his return from Palestine taken captive.

1192.

Bishop Hubert employed to raise the ransom demanded for the king.

Within some five weeks of the return of Hubert Walter to England, on May 30, 1193, the monks of the metropolitical church of Canterbury met together and elected him to the primacy in succession to archbishop Baldwin. Some eighteen months previously they had elected Reginald Fitz-Jocelin, bishop of Bath, to the archbishopric, but he died a few weeks afterwards, and as no new election could be made before the king had been consulted and his permission granted, the primacy remained unfilled. It was vacant in all for no less than two years and a half.

1193.

He is elected archbishop of Canterbury.

Hubert Walter was a true and loyal friend to the king who was still in captivity. Ever since his return

His services to

the king and nation.

he was practically at the head of the government and maintained the royal authority against the treasonable opposition of John's supporters, recovering most of the castles and lands which had been unjustly seized. Under his skilful management, moreover, steps were at once taken for raising not only the enormous amount demanded for the king's ransom, but also the supplies necessary for carrying on the government of the kingdom. It was natural enough that he should in due course (in Jan. 1194) be appointed to the office of chief justiciar. It is not too much to say, that, in those days of peril and treason, the country was only saved from anarchy by the management of Hubert Walter.

He is appointed chief justiciar.

His election to the archbishopric not unchallenged.

It may be mentioned in passing that the election of Hubert Walter to the primacy was not unchallenged.[1] Strangely enough the principal appellant was Herbert Poore, archdeacon of Canterbury, who so soon afterwards succeeded him in the see of Sarum. The appeal was laid before the Supreme Pontiff on the following grounds: first of all, that at the time of the election the king himself was in captivity; and next, that the bishops of England, whose duty it was to have been present at the election, were not there. The appeal does not appear to have succeeded; and Roger of Wendover is careful to tell us that he was elected canonically. He was duly enthroned at Canterbury on November 7, 1193, the day after the feast of St. Leonard.

1193.

His influence in Sarum diocese could have been but small.

The influence of Hubert Walter in the diocese of Sarum, during his episcopate, could have been but little. Personal care to his diocese he gave none;—and we know not to whose care he committed it during his absence in Palestine. In any case his history belongs rather to

[1] "Contra cujus electionem Herbertus, Cantuarensis archidiaconus, appellavit ad summum pontificem; tum quia rex in captione erat, tum quia episcop Angliæ, quorum est interesse electioni Cantuarensis archiepiscopi, non interfuerunt electioni illi." Hoveden, iii. 213.

that of the archbishops of Canterbury, and it has been well told by Dean Hook.[1] We shall hear of him again, more than once, in the course of our narrative.

He belonged to the secular school of bishops.

Much detailed information concerning him will be found in the valuable prefaces to the third and fourth volumes of Roger de Hoveden, published in the Rolls Series. He belonged rather to the secular and statesman school of bishop, than to that which may be termed the devotional and spiritual. Of the prelates of whom we have already spoken, Roger and Hubert Walter belonged to the former, Osmund and Jocelin de Bohun to the latter. Indeed the worldliness of a bishop, who was so immersed in secular affairs, and who could wield the sword as well as the crosier, more than once exposed Hubert Walter to reproach.[2]

Charters granted by him to the cathedral.

There are one or two charters by him relating to the rights of the treasurer of the cathedral in the churches of Figheldean and Alderbury,[3]—of the exemption of those of Lyme and Halstock from archidiaconal jurisdiction,[4]—and the confirmation of the grants of those of Cannings

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[1] Hook's Lives of the Archbishops of Canterbury, vol. ii.

[2] Thus Hoveden, after telling how he offered to resign the justiciarship, and then changed his mind and retained it, exclaims,—"O infelicem præsulem! licet sæpius legisset 'neminem posse duobus dominis servire; aut enim unum odio habebit et alterum diliget; aut unum sustinebit et alterum contemnet;' prælegit tamen officium sacerdotale postponere, quam regi terreno non adhærere; et sic accepta regni regiminis potestate, officii administrationem ecclesiastici, cui professionis voto astrictus fuerat, parvipendens, pro castris regis Angliæ stare non recusavit." Hoveden, iv. 13. Of S. Hugh of Lincoln also it is said, that he, more than once, exhorted his metropolitan to attend better to his episcopal duties:—"Sed cum solito crebrius metropolitanum suum, solitoque instantius vir Dei, post factam sibi divinitus admonitionem hortatur quatinus omissis parumper quibus indefessus adhærebat curis secularibus, studio potius indulgeret pontificalis officii quam reipublicæ administrationi, animum ejus ad gravem contra se excitavit simultatem." Life of S. Hugh (Rolls Series), 246.

[3] O.R., i. 241.

[4] Ibid., 243, 247

and Britford[1] to the "communa" of the cathedral, previously made by Bishop Roger. There is one also as to the exchange of lands at Leigh and Bedminster,[2] a prebend already belonging to the church of Sarum. It may also be mentioned that it was during his tenure of the see, that the pope, Celestine III., granted in the year 1191 to the abbey at Malmesbury the privilege of exemption from episcopal jurisdiction,[3] a step which, followed as it was afterwards by a similar concession to other monasteries, led to no little confusion and difficulty in the ruling of the diocese.[4]

His gifts, together with those of King Richard, to the cathedral.

Among the "ornamenta," in the year 1222, were silken cloths (*panni*),[5] the gift of king Richard and of bishop Hubert respectively; to be used before the high altar, and above it (*super* altare). The king's gift was no doubt owing to the influence of his true and faithful counseller, bishop Hubert. Though his rule at Sarum was so brief, and necessarily carried out by others during his absence in foreign lands, his memory was cherished there, and, according to Leland, an annual obit observed for him in the cathedral.[6]

General summary of his career as a minister of state.

We may conclude this sketch of the short episcopate at Sarum by Hubert Walter, in the following words of Bishop Stubbs:—"The special importance of the "ministerial career of archbishop Hubert Walter arises "from the facts, first, that being the nephew, pupil, and "confidential friend of Ranulf Glanvill, the prime minis-"ter of Henry II., and having occupied a position in-"volving constant and close intercourse with that king

[1] O.R., i. 222.

[2] Ibid., 264.

[3] Lib. Rub., *fol.* 73.

[4] On the general result of the exemption of monasteries from ecclesiastical jurisdiction, and the changed relation of bishops to their own churches, caused by this and similar claims for independence put forth from time to time;—see Freeman's Norm. Conq., v. 499.

[5] O.R., ii. 132, 133.

[6] See Wilts Archæol. Mag., i. 168.

" during the latter years of his life, he must be regarded
" as the most likely person to have had a thorough ac-
" quaintance with the principles that guided the reforms
" of Henry's reign, and as probably developing those
" principles in the changes or improvements which he
" adopted when he was himself practically supreme;
" and, secondly, that the period during which he either
" exercised the authority of the crown as justiciar, or in
" his offices of chancellor, archbishop, and legate, brought
" his powerful influence to bear on the sovereign as well
" as the people, was the last period of orderly govern-
" ment that preceded the granting of Magna Carta. On
" Hubert's death the regular administration of the
" country was thrown out of gear by the tyrannical
" conduct of John, who had felt himself under the in-
" fluence of his minister, as long as he lived, to a degree
" which mere gratitude and the sense of his usefulness
" can only insufficiently explain. Hubert's advice had
" been with Richard all-powerful; with John it had a
" certain weight, sufficient to modify if not to over-rule
" his self-willed behaviour; he exercised a control, the
" removal of which was felt by the king as a great
" relief, whilst the nation, with whom, as his master's
" servant, he had never been popular, found almost im-
" mediately that in him they had lost their best friend,
" the only bulwark strong enough to resist or to break
" the attack of royal despotism." [1]

1194–1217.

HERBERT POORE, bishop of Sarum.

The successor of Hubert Walter in the see of Sarum was HERBERT POORE. He has already been spoken of as the archdeacon of Canterbury, who was one of the administrators of the diocese on the decease of bishop Jocelin, and who had felt it to be his duty to protest against Hubert Walter's election to the primacy. It has been thought that some documents printed by Madox in his "Formulare Anglicanum" (pp. 47–52)

[1] R. de Hoveden, iv. lxxvii.

pretty clearly prove that he was the son of Richard of Ivelchester (=Ilchester), archdeacon of Poictiers, the clerk of the exchequer to Henry II., and afterwards bishop of Winchester.[1] However this may be, it may be observed as a coincidence that Adam of Ilchester was the immediate successor of Richard Poore in the deanery of Sarum, when the latter was consecrated in 1215 to the see of Chichester. In any case Herbert Poore was no doubt one of the officials of Henry II., for we meet with his name more than once as a witness to royal charters, implying, at all events, that he held a high and responsible position.

Previously archdeacon of Canterbury.

Herbert Poore succeeded Geoffrey Ridel as archdeacon of Canterbury when the latter was promoted, in 1174, to the see of Ely.[2] Archbishop Richard is said indeed to have constituted three archdeacons, the other two being Savaric and Nicholas. But this arrangement did not last long, for in 1180 the archbishop abrogated his appointments and made a grant of the whole jurisdiction to Herbert Poore.[3]

Meaning of the name "Poore."

It has been usual—an example may be found even in the pages of Matthew Paris—to translate the name "Poore" or "Poer" by the Latin *pauper*, as though that were its equivalent. Bishop Stubbs throws out the conjecture, that the name may possibly imply some connexion with the chancellor, "Roger le Poor," the son of bishop Roger of Salisbury, and so with Nigel bishop of Ely, his nephew, and also with Richard Fitz-Nigel, all of whom were more or less connected with the exchequer, and so intimately acquainted with public affairs. But whilst in the case of "Roger le Poor" the name may fairly have been given as indicating the impoverished condition to which he was reduced by the confiscation

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[1] R. de Hoveden, iv., xci., *note.*
[2] Le Neve's Fasti, i. 38.
[3] The grant is printed in Somners' Antiq. Cantuar, App. No. lix. See Batteley's remarks on the date of this charter, Part ii., p. 251.

of his own and his father's estates, the very opposite was the fact with regard to the two brothers, Herbert and Richard Poore, who were successively bishops of Sarum. The munificence of both of them, especially of the younger, who is said to have provided a site for the new cathedral "*in proprio dominio suo*," an expression which can hardly mean less than on *his own private estate*, added to the express statement in the Osmund Register concerning the elder, that he was "rich and painstaking" (*dives et assiduus*),[1] seem to show its inappropriateness. Indeed there are incidental notices met with which would almost imply that the brothers were not only wealthy, but of gentle, if not of noble, birth. And when, shortly before this time, Herbert Poore was nominated as one of the candidates for the vacant see of Lincoln, the king, it is said, refused him on the ground partly that he was *rich* enough already.

It is very possible that the name "Poore," like those of Poure, le Poer, and Power, which are common enough in Ireland, originated in the Norman French for the Latin *puer*, which was used in much the same sense as the Anglo-Saxon *cild*. Both these terms were employed in the middle ages to denote men of knightly rank, or the younger sons of nobles not yet in possession of their paternal estates. In truth the Anglo-Saxon word *cniht* (=knight) means also a *boy*.

In illustration of the above statements it may be added that "*Puer* Anglicus" was a designation of the Prince of Wales as heir to the throne of England, just as "*Infanta*" denotes a royal princess in Spain. Brixi in like manner in Domesday[2] is called *cild;* as is also Eadric, known better as "the wild" who for a time stoutly resisted William's advances in Herefordshire. Moreover the father of the great Earl Godwin was

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[1] O.R., ii. 4.

[2] Domesday, I., 6, 6 *b*, 35, II., 48. See also Freeman's Norman Conquest, v. 29.

styled "Wulfnoð *cild* þone Suð-seaxiscan," *i.e.* Wulfnoth the South Saxon *thane* or knight.[1]

Different forms of the word commonly spelt "Poore."

Accepting this as proved—the connecting links between the original form and that of Poore, which it assumed in the thirteenth century, are given in the note below[2]—that the Latin *puer*, in the sense of "knight"

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[1] "On ðys ylcan timan Brihtric "Eadrices broþer ealdormannes for- "wecgde Wulfnoð cild ðone Suð- "sexiscan Godwines fæder Eorles to "þam cinge." [At this time Brihtric the alderman, Eadric's brother, accused Wulfnoth *child*, the South Saxon, Earl Godwin's father, to the king.] See also Palgrave's Anglo-Saxons, p. 294, and Hampson's Origines Patriciæ, p. 327.

[2] Proofs of the identity of "Poore" with "Puer" seem to be ready enough to our hand. Thus we have "Ranulf Poore" attesting a charter in 1174 as *Puher* (Hearne's Lib. Nig. I. 40), and in 1175 as *Poer* (Eyton's Shropshire, viii. 153), whilst various chroniclers, in giving an account of his death in 1182, give the surname as "Le "Poer" or "De Poer." Moreover, many examples may be adduced, showing that during the reign of Henry II. the same name is spelt indifferently "Puher," or "Poer." In proof of this I add a few instances from the "Itinerary "of Henry II.", recently printed by the Rev. R. W. Eyton.

The instrument of pacification between Henry II. and William, King of Scots, dated at Valoins, December 8th, 1174, is attested, among others, by "Ranulf *Puher*" (p. 186).

In the next year (July 7th, 1175) the king granted a charter to Roger Mussun (*servienti suo*); among the witnesses is "Randulf *Poer*" (Ib., 193).

In the summer of 1182 Radulf *Puher* was slain by the Welsh. Benedictus (Stubbs) I., 288, speaks of the same person as Randulf *de Poer*. Ibid., 248.

In 1177 King Henry gives Waterford city to Robert *le Poer*, his marshal, as *custos*—his name appears in 1186 among the grantees of the crown as Robert *le Poher*. In giving an account of his arrest, together with another English "knight," in 1188, by Raimond Comte of Toulouse, he is called Robert *Poer*. (Ibid., 214,273, 287.)

This interpretation, it may be added, seems to throw light on meanings of some of the local names into which one or other of these terms enters into combination. Thus "*Child*-Okeford," in Dorset, which has been identified as the Domesday manor of Ackford, and which, before the conquest, belonged to the Earl Harold, may fairly be thought to derive its specific name from him. And as regards "*Poor*-"stock," one of the oldest possessions of the church of Sarum, we are fortunate in being able, from successive documents, to form a correct conclusion as to its meaning. In the time of the Domesday Survey it belonged to Roger Arundel, the under-tenant being

or "cadet" of a gentle family, or what would be called in Domesday a "thane," its identity in meaning with the Anglo-Saxon *cild* seems to be also clearly proved by the fact, that the Shropshire family of "Child," still existent, credibly claim a descent from a family which was one day called "Le Poer" and another "Child"; one branch of that family assuming the one, and another branch the other as a surname. Moreover not only have we the name Poore from *Puer*, but its diminutive *Puerellus* would seem to have been invented by the Normans, and transmitted as the family name of PEVEREL through successive generations.[1]

HERBERT POORE would seem to have been a canon of Sarum, for we are told, by Ralph de Diceto, that in the year 1194 the canons having at the time no dean,[2] unanimously elected as their bishop, Herbert, archdeacon of Canterbury, who is described as "*fratrem et concanonicum.*" At that time he was only in deacon's orders. On Whitsunday 1194 (April 29) he was ordained a priest; and seven days afterwards, on Trinity Sunday, he was consecrated a bishop in the chapel of St. Catharine, Westminster, by Hubert, archbishop of Canterbury, his predecessor in the see of Sarum. He was enthroned at Sarum on June 13 in the same year. 1194.

called in that record simply "*Hugo.*" But among the charters preserved in the muniment-room at Salisbury cathedral is one dated about 1152, in the time of Bishop Jocelin, by which "Alma and Margery, daughters and heiresses of "*Hugh le Poer* make over to William Scamell all their rights in "the manor of *Porestoc* with its "appurtenances." If the Domesday owner, or under-tenant, were of the rank of one of the king's thanes, the name of the place would be intelligible enough, especially if the latter were the same as "Hugo, "*miles,*" who occurs once at least in the Dorsetshire Domesday.

[1] See Eyton's Shropshire, index *s. v.* "CHILD."

[2] Eustace, afterwards bishop of Ely, became dean of Sarum in 1195; Jordan, his immediate predecessor in that dignity, died before 1194, his last known signature being to a deed of Bishop Hubert Walter (*c.* 1193), by which the churches of Britford and Cannings were confirmed to the "*communa*" of residentiary canons. See O.R., i. 222.

Difficulties of the episcopate of Herbert Poore.

The spiritual heritage to which HERBERT POORE succeeded was indeed one of trouble and anxiety. For perhaps twelve years previously, there had been practically no bishop at Sarum. The king had returned at the beginning of the same year after a captivity of more than a year; but his first work was to hurry off to Nottingham to hold a great council there on the state of the kingdom and to punish those who had joined his brother, the earl John, in rebellion against him. The earl himself had been a few weeks previously excommunicated by Walter Hubert, archbishop of Canterbury, and other bishops. Most of his castles had been seized, and his estates confiscated. Moreover the whole country had been impoverished by the enormous sums exacted for the king's ransom. As Wendover tells us, "all bishops, priests, earls, and barons, abbacies " and priories had been called on to contribute one fourth " part of their income towards the king's ransom, and " had also to give their gold and silver vessels, even " their sacred chalices, for that work of piety. The " Cistercian order, which up to this time had been free " from all tax, gave all their wool for the same pur- " pose. No church, no order, rank, or sex, was passed " over without being compelled to aid in releasing " him."[1] Nor was this all, for more exactions followed, on the demand of the king after his return, to meet his various necessities. Never was there a gloomier prospect than that which opened on the episcopate of Herbert Poore.

Exactions levied for the king's ransom.

1198.

Together with Hugh, bishop of Lincoln, bishop Herbert Poore refuses

Early in the year 1198, archbishop Hubert Walter, now the Papal Legate, as well as the Grand Justiciar, announced in the great council of the nation assembled at Oxford a demand of the king, who was still in Normandy, that barons should furnish him with a force of three hundred knights, to be paid each of them three

[1] R. de Wendover (Bohn's edition), ii. 129.

shillings a day. In this demand he was supported by Richard Fitz-Neal, the bishop of London, who was the king's treasurer. Two of the bishops present, however, refused at once to accede to the king's demand. The first who spoke was Hugh of Lincoln.[1] "For thirteen years," were his words, "have I carefully guarded the privi- "leges of my church and have not swerved from the "right paths of my predecessors. I know indeed that "the church of Lincoln is bound to do military service "for our lord the king, but in England only; beyond "the bounds of England no such service is due. Where- "fore I would far rather repair to my native country "and resume again my monastic life, than hold this "bishopric, and, by subjugating my church to unwonted "demands, forfeit its ancient immunities." The arch- bishop with lips trembling with indignation then turned to Herbert, bishop of Salisbury, and demanded whether he was willing to give the help asked for by the king. His reply was as decided as was S. Hugh's. "It seems to "me, that, in regard to the great prejudice that would "be suffered by my church, nought should be said or "done by me save what has been declared by the "bishop of Lincoln." Fairly roused to passion, the archbishop abused Hugh, to whom the failure of his attempt to carry out the royal commands was primarily owing, and then, dissolving the council, sent word to the king himself. In return, the king ordered the posses- sions of the two bishops to be confiscated, a sentence that in the case of Herbert Poore was at once carried out till "going to the king, after numberless injuries and "wrongs and vexations, he was at length with difficulty "permitted, with an enormous sum of money, to re- "purchase peace and his possessions."[2] Against the property and possessions of Hugh of Lincoln, however,

certain demands of the king.

[1] Vit. S. Hugon. (Rolls edit.) p. 249.
[2] Ibid., p. 250.

no one dared to reach forth a hand; "whilst they feared "to incur his offence, his anathema they dreaded as "death."[1] The royal command was unfulfilled for well nigh nine months; the king again and again ordering its execution, but his officers in no way venturing to carry it out.

Importance of the stand made by the two bishops.

The impoverishment caused by the heavy redemption fines exacted added not a little to the difficulties of bishop Herbert Poore. But, as bishop Stubbs remarks, "Whatever were the grounds of the opposition of S. "Hugh, ecclesiastical or constitutional, this occurrence is "a landmark in English constitutional history. It may "be placed on a par with S. Thomas' opposition to "Henry II., in 1163, at Woodstock; but it is the first "clear case of the refusal of a money grant demanded "directly by the Crown, and a most valuable precedent "for future times."[2]

Reverence felt for S. Hugh in the church of Sarum.

It is possible that the singular reverence felt for S. Hugh, in the church of Sarum, may have in part originated from the bold stand that he here made, together with our own bishop, for the ancient rights and immunities of the Church. In one of the cathedral statutes his feast is directed to be held each year on November 17, with especial honour.[3]

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[1] "In res vero et possessiones "Lincolniensis episcopi nemo præ- "sumpsit manus extendere; dum "et offensam ejus metuunt incur- "rere, *anathema vero illius non* "*aliter quam capitale supplicium* "formidabant. Protrahitur inter "hæc tempus a festo pene sancti "Nicholai usque ad kalendas Sep- "tembris; rege crebro mandante "ut proscriberetur episcopus, et "regiis executoribus id exequi "nulla ratione præsumentibus." Vit. S. Hugon., p. 251.

[2] See Hoveden, iv., xcii.; Freeman's Norman Conquest, v. 695; and Life of S. Hugh (Rolls Series), p. 249.

[3] Statutes of Sarum, p. 68. "Et "festum depositionis S. Hugonis, "olim Lincolniensis episcopi, et "confessoris, cum novem lectioni- "bus, orizone, secreto, et post-com- "munione propriis, et historia de "communi, unius confessoris et "pontificis, sub quinto decimo "calend. Decembris (Nov. 17) in "ipsâ annis singulis devotè futuris "et perpetuis temporibus celebre- "tur."

1198. On March 8, 1198, Eustace, dean of Sarum, was consecrated to the see of Ely. Immediately afterwards, Richard Poore, brother of the bishop, was elected to the vacant deanery. He had been, most probably for some little time previously, a canon of Sarum, holding the prebend of Cherminster. From the time of his election the two brothers worked earnestly for one object which they had at heart, namely, the removal of the cathedral from Old Sarum, and the rebuilding it on a more convenient site. Many conferences were held of the canons with the view of carrying out the undertaking. The king, Richard I., is, moreover, said to have given it his royal sanction and support, though how far this implied more than fair words from one who, as regards Sarum, was rather the exactor of benefits for himself than as in any sense its benefactor, it is not easy to say. The writer of the Osmund Register would seem to blame bishop Herbert Poore for its failure in his days: for he compares him to the children of Ephraim, who, "being harnessed and "carrying bows, turned themselves back in the day of "battle."[1] He admits, however, his difficulties, arising, as they did, not only from the confiscations in the days of Richard I., but from the yet more cruel exactions in that of John, whom he designates as "*rex crudelissimus.*" And, without doubt, the days were evil; it is hardly to be wondered at that Roger de Hoveden, who died about this time, expressed his belief that the devil was just then unloosed, so "redolent of curses was the atmosphere "in which his last days were spent."[2]

Richard Poore elected Dean of Sarum.

1199. King Richard died April 6, 1199. A few weeks afterwards, John was crowned in the church of S. Peter at Westminster. On the day of his coronation he made the archbishop of Canterbury, Hubert Walter, his chancellor.[3] Among the bishops who, together with many

[1] O.R., ii. 3, 4.
[2] R. de Hoveden, iv., lxxvi.
[3] Hoveden (iv. 90) tells us that Hugh Bardulf spoke rather freely to him on his acceptance of this office. "Dum gloriaretur in pe-

earls and barons, were present on that occasion was Herbert Poore.

1200. He also acted from time to time as one of the king's justices at Westminster; and early in the year 1200 we find him engaged in the good work of reconciling Geoffrey, archbishop of York, with the dean and chapter of his cathedral. Serious differences had long prevailed at York: they were hardly to be wondered at, when we remember how Geoffrey Plantagenet, who was an illegitimate son of Henry II. (and so half-brother to Richard I. and John), had been forced upon them as archbishop (despite of the strong remonstrances of Hubert Walter, then dean, and of his chapter), even before he was in holy orders; how he held the temporalities of the see without consecration at all; and with what recklessness he bestowed patronage on unfit and even unworthy persons. At last, towards the end of this same year, a formal peace was concluded at Westminster, bishop Herbert Poore and Alan, abbot of Tewkesbury, the last judges delegate appointed by the pope, being accepted as arbitrators. After long discussion, Geoffrey received to the kiss of peace William Lestard, archdeacon of Nottingham, Reginald Arundel, the precentor, and last of all Simon, the dean. All personal enmity being now at an end, all further questions were to be settled in the chapter-house at York.[1]

Efforts made by Herbert Poore to produce peace between Geoffrey archbishop of York, and his canons.

" testate illa, et multa jactaret de " familiaritate regis, Hugo Bardulfi " respondit ei,—Domine salva pace " vestra loquar, certe si bene con- " sideraretis nominis vestri poten- " tiam, et honoris dignitatem, non " deberetis jugum servitutis vobis " imponere : quia nunquam audivi- " mus vel vidimus de archiepiscopo " fieri cancellarium, sed de cancellario " vidimus fieri archiepiscopum."

[1] The whole history of the dispute of Geoffrey with those who opposed his election, and subsequently with his chapter generally, is given in the preface to vol. iv. of R. de Hoveden, pp. xl.–lxxvi. His bitterest opponent, from first to last, would seem to have been Hubert Walter, archbishop of Canterbury, who, it is more than hinted by some of the chroniclers, was disappointed in not having been elected himself to the see of York, though he was one of those nominated by the canons themselves for the king's approval in 1186.

Herbert Poore was present this same year at Lincoln, when William, the king of Scots, did homage to king John; and also at the burial of his really great and saintly friend, Hugh, bishop of Lincoln, in that cathedral.

Difficulties arising from the character and doings of King John.

But thick clouds soon again overshadowed the episcopate of Herbert Poore. From the King himself—who has been termed the worst of all English sovereigns—he could expect little amelioration of the impoverished condition to which he had been reduced. Matthew Paris tells us, how John was "a tyrant rather than a "king, a destroyer rather than a ruler; an oppressor of "his own and a favourer of strangers; a lion to his "subjects, a lamb to his enemies and to foreigners; "losing Normandy by his sloth, and thirsting to over-"throw and destroy England; of money the insatiable "exactor, of his own national possessions the invader "and destroyer; as to the Christian faith, unstable and "unfaithful; a corrupter of daughters and sisters, "sparing not the honour even of his peers and kins-"men."

1205.

Death of Archbishop Hubert Walter.

The death, moreover, of archbishop Hubert, in 1205, was unfortunate in one respect, as causing an open breach between John and the clergy. By his personal influence, the archbishop had been able to repress the king's more extreme attempts at tyranny. In the affairs of State, as well in those of the Church, he had done his best to guide the vessel safely through troubled waters, and to secure toleration, and, as far as possible, a charitable construction, for the acts of the king. But John had already begun to feel the counsels of the archbishop a curb on his instincts for unbridled tyranny. And that savage passion broke out in an uncontrolled degree after his death. Wendover tells us expressly, that, when the king first heard of the archbishop's death he rejoiced; for he professed to suspect him of

being too familiar with Philip, the king of the French, who had, in the preceding year, conquered Normandy.[1]

1205. Great distress in the country.

In this same year, moreover, other troubles were rife in the land. So severe a frost prevailed from January 14 till March 22, that all agricultural labour was suspended, and in the following summer a load of corn was sold for fourteen shillings. Nevertheless the king assembled a large army, as though about to cross the sea, and ordered a large fleet to be collected at Portsmouth; but made a feint of so departing with a small company, immediately changing his purpose and returning. This was followed by cruel exactions; he took an immense sum of money from the earls, barons, knights, and religious men, accusing them of refusing to accompany him to the continent to recover his lost inheritance.[2]

1207. Disputes with Pope Innocent III.

Next followed the well-known dispute with the pope, Innocent III., arising out of the appointment of Stephen Langton to the archbishopric of Canterbury, whom the king at first refused to receive, and for electing whom, in opposition to his own wishes, he punished the monks of Canterbury by expelling them, and confiscating all their possessions.

1208. The county laid under an interdict.

Early in the following year, by command of the pope, all England was laid under an interdict. This fairly roused the anger of the king, who wreaked his vengeance on the bishops and other ecclesiastics, by seizing their property and confiscating their revenues. Many of the bishops, including those of London, Ely, and Winchester, who were especially charged with the perilous task of proclaiming the interdict, fled from the kingdom, and sought a place of safety abroad: as Wendover says, "instead of placing themselves as a

[1] R. de Wendover (Bohn's Edit.), ii. 215.

[2] Wendover, ii. 215.

" wall for the honour of God, as the saying of the Re-
" deemer has it, 'when they saw the wolf coming, they
" 'quitted the sheep and fled.'"[1] The name of Herbert, Bishop of Sarum, is not among the fugitives. We would fain believe that both he and his brother Richard, the dean, remained bravely at their posts, and did what they could to mitigate the horrors of those sad times. For sad indeed they were. Whilst the interdict remained in force, a period of more than six years in all, church bells were silent and church services ceased, and the whole nation, deprived for the most part of its proper guides and pastors, seemed given over, body and soul, to the destroyer. The only exceptions permitted at all were in the case of the baptism of children, and the administration of the *viaticum* to the dying. But in no case were funeral rites to be performed; the bodies of the dead were to be carried out of cities, and, refused a resting-place in consecrated ground, buried in roads or ditches, without a priest's blessing, without a mourner's prayer.[2]

1209–13.

King John pronounced excommunicate.

In the year 1209, King John was pronounced excommunicate; and four years afterwards, in 1213, the pope went so far as to depose him from his kingdom. The intervening years were a period of wretchedness and of insupportable exactions, such as England had never

[1] Wendover, ii. 247.

[2] G. de Coldingham gives us this graphic description of the desolate state of the kingdom, which he compares to the darkness of Egypt "which might be felt," during the interdict,—"Nudata stabant altaria et " lugubrem desolationem præfere- " bant; non assuetorum devota " cantuum resonabat modulatio, " nec consolitaria campanarum au- " dita est dulcedo. Nulla sanctarum " solempnitatum frequentia; sile- " bant omnia quæ a fratribus ad " laudem Dei fuerunt instituta; " non morientibus singulare saluta- " ris viatici subveniebat remedium; " non denique mortuis Christianæ " sepulturæ impensum est bene- " ficium." Hist. Dunelm. Script. Tres. (Surtees Soc.), p. 25.

before known. None were exempt—not even the Jews —from the extortionate demands of John. Attempts were made at reconciliation with Rome, and Pandulf, a sub-deacon and cardinal of the Holy See, was sent over as legate for the purpose of arranging it, and for this purpose met the king at Northampton, but without any immediate success.

1213. Forced submission of the king.

At last, in 1213, the Pope, at the instance, as it would seem, of certain bishops who were still enduring an enforced exile, laid a solemn charge on Philip, king of France, to liberate England. Terrified at last into submission, the craven-hearted king forced himself into the humiliation of resigning his crown to Pope Innocent, and of professing that he held England and Ireland subject to the Holy See. A gleam of sunshine, too soon, alas! to be darkened again, shone on the kingdom. The interdict was removed, and the bishops and others, who were as outlaws, recalled; the monks of Canterbury were reinstated, though at a terrible cost, for each demanded compensation for the losses and injuries they had incurred.

1214–16. The king compelled to grant the "great charter" to the barons.

Then followed the king's quarrels with the barons; the meeting at Runnymede, where the Great Charter was wrung from the king, whose word was never to be trusted; the election of Louis, the son of Philip of France, as king in England; his arrival on our shores with a considerable army; the civil war raging in England. Wendover describes graphically enough the terrible state of things. The king's soldiers, "running "about with drawn swords and open knives, ransacked "towns, houses, cemeteries, and churches, robbing every "one, and sparing neither women or children. Even "the priests, whilst standing at the very altars with "the cross of the Lord in their hands, clad in their "sacred vestments, were seized, tortured, robbed, and "ill-treated; and there was no priest or Levite to pour

Terrible state of things in England.

" oil or wine on their wounds. The persecution was " general throughout England, and fathers were sold to " the torture by their sons, brothers by their brothers, " citizens by their fellows. Markets and traffic ceased; " goods were exposed to sale only in churchyards; agri- " culture was at a stand-still; and no one dared to go " beyond the limits of the churches "[1]—whither, no doubt, they had fled for sanctuary.

Herbert Poore's appeals for the removal of his cathedral thus thwarted.

It was no wonder that, amid such and other troubles, little could be done in the way of advancing the interests of the cathedral, or of removing it from Old Sarum, during the episcopate of Herbert Poore. Many consultations took place between him and the canons of his cathedral; nay, at one time, a plot of ground would seem to have been actually secured as a site for a new church, and also sites on which the canons might build houses of residence; but, with the great losses and privations he endured, he was forced to abandon the effort on which he had set his heart, and to leave it to be carried out, in more peaceful and under happier circumstances, by his brother and successor, Richard Poore.

Efforts nevertheless made for the improvement and due ordering of the cathedral body.

It is interesting, however, to notice how, during that one "gleam of sunshine" of which we have spoken, the two brothers worked together for the perfecting of that cathedral system which had been founded by S. Osmund. For it was in 1213, and 1214, that very important statutes were passed respecting, among other things, the custody of the chapter-seals, the residence of the canons, the apportionment of the fruits of a prebend in the event of a vacancy, the dress and demeanour of clerks in choir, the condition of the vicars, and the regular visitation of prebends by the dean; and these embodied in a document usually designated as "Nova Consti- " tutio."[2]

[1] Wendover, ii. 352.

[2] Sarum Statutes, pp. 7–12.

1217.

Decease of Bishop Herbert Poore.

King John died at Newark in October 1216, just three months after Innocent III., with whom he waged so unequal a contest. Early in the following year bishop Herbert Poore was gathered to his fathers. He would appear to have removed, too possibly to have been driven, from Old Sarum, and to have spent his closing days at Wilton. There also, it is supposed, that he found his last resting-place. Whether there be any memorial slab to him in the cathedral we know not. Nothing would have been more natural than that such should have been provided by his brother; and so possibly one of those *thirteenth* century effigies, which we have some difficulty in identifying, may after all be that of Herbert Poore. Among the "*ornamenta*," in 1222, was a cope of red satin, well embroidered, which had been his gift; and a silk embroidered chasuble, given by his executors.[1] His obit was celebrated annually, on January 7th, in the cathedral.

Richard Poore, Bishop of Sarum.

1217–29.

The successor of Herbert Poore in the see of Sarum was his own brother (*frater germanus*), Richard Poore. He was a native of Tarrant (Crawford), near Blandford, in Dorset. He had filled the office of dean from 1198 to 1215, and, whilst dean, held the prebend of Cherminster.[2] In 1215 he was consecrated to the see of Chichester, but his episcopate there was a brief one, for in less than two years he was recalled to his much-loved Sarum. He left his mark, however, at Chichester; for whilst there he obtained for that see the patronage of the church at Hove, and founded in his cathedral the prebend of Hove, afterwards divided into two, *viz.*, Hove Villa, and Hove Ecclesia. He is also said to have purchased the manor and estate of Amport

His work as bishop of Chichester.

[1] O.R., ii. 137.

[2] Lib. Evid. (C.), 480.

in Hants, and to have bestowed it on the same cathedral.[1]

Characteristics of the two brothers, Herbert and Richard Poore.

In the Osmund Register we have a few expressions which place before us clearly enough the different characters of the two brothers. The elder is spoken of as "a far-seeing man, and earnest in temporal things" (*vir providus et in temporalibus strenuus*); the younger as "most quiet and peace-loving" (*quietissimus et pacificus*).[2] There can be little doubt of Richard Poore finding his proper place among the "devotional and spiritual" school of early bishops, of which Anselm of Canterbury, and Osmund of Sarum, were fitting representatives.

1217.

General rejoicing at the appointment of bishop Richard Poore.

On every side there was rejoicing when Richard Poore was translated by the pope to the see of Sarum. In the old Register we are distinctly told that the church itself was especially glad (*specialiter æstuabit*), because he had already been known there as a painstaking dean for some seventeen years, though sadly hindered by the troubles of the times, and was withal a man of learning and holy conversation. The people at large moreover rejoiced, because they remembered his loyalty to the crown and nation in days of difficulty, he having been all along the opposer of Louis, the son of the French king, to whom the disaffected barons, in their anger against John, would fain have handed over the kingdom and the government. Gualo, moreover, the legate of the Holy See, anxiously promoted (*studiosè procurabat*) his translation, because he had already found him a most trusty adviser in "the management of the ecclesiastical affairs of the kingdom." Hence it was a cordial welcome

[1] Stephens' "See of Chichester," p. 73.
[2] O.R., ii., pp. 3, 4.

that he received, when he came back from Chichester to be wedded to his new bride (*novæ nuptæ suæ*)—already no stranger to him—the church of Sarum. "It "was the Lord's doings," says the chronicler, "that all "should hope for what God had provided, and that God "should at last bring to pass what all had so earnestly "desired."[1]

Difficulties of the times.

Though the accession of a new king had so far improved matters, as to lead no longer to divided counsels among the prelates, all of them now without exception siding with him, many difficulties still remained. The French prince was still in the country, and was still adding, from time to time, to his conquests in the eastern counties. Some of the nobles, moreover, refused to acknowledge any of John's heirs, and kept fast hold of estates which they had obtained as forfeited. Many had gone on the crusade, and exactions for various purposes were being perpetually levied. The legate, moreover, though he showed energy enough in threatening excommunication and other penalties on those who refused to acknowledge the young king, was not slow in looking to his own interests, even demanding procurations from churches and monasteries which he had never visited at all. The state of the kingdom was wretched in the extreme; there was, indeed, "just cause "for bemoaning, aye, for weeping over, its condition."[2] It was a real relief when Gualo was summoned home

[1] O.R., ii. 5

[2] "Erat autem . . . justa causa "gemendi et statum regni merito "deflendi. Jam quippe divisum in "se erat regnum; jam quidam qui "se pridem exercitum Dei nomina-"verant, et pro libertatibus ec-"clesiæ et regni se decertare jac-"taverant, filii Belial reputati sunt, "et infidelibus comparati; et hii "proni ad schisma suscitandum et "ad inobedientiam obstinati. Clerici "fautores eorum temerè tractantes "immo contaminantes divina, cum "se certissimè scirent non modo "suspensos verum etiam excom-"municatos." W. de Cov., ii. 236.

by the Pope; for the chronicler tells us that he returned with an "enormous quantity of money," acquired during his short stay in England."[1]

Bishop Richard Poore was present, on June 7, at Worcester, when Sylvester, bishop of that see, dedicated his cathedral church. On that same occasion was celebrated the translation of S. Wulfstan, of whom mention has been already made, whose remains were now reverently reinterred close by the high altar of that cathedral. 1218.

The bishop at once sets to work for removing the cathedral to a more convenient site.

But no difficulties deterred our bishop from the great effort on which he was bent, of removing his cathedral from Old Sarum to a more convenient site. The relations, as has been already intimated, that existed between the rival authorities of Church and State whilst the cathedral was within the precincts of the king's castle, were often anything but amicable. As dean Pierce tersely expresses it,—"The bishop held the "castle but as a keeper, or as a *maistre d'hostel*, or as a "tenant to the king, only in trust and during pleasure, "often put in and out as the king saw good."[2] And Pope Honorius III., in his "bull," dated March 29, 1219, authorising the removal of the cathedral, names, as one reason for his sanctioning the step, that free access to the church was not to be obtained without leave of the "castellan," or governor of the castle (*quod non patet aditus ad ecclesiam sine licentia castellani*).[3]

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[1] "Gualo . . . . tam clericis "quam religiosis varias et graves "pœnas inflixit; quibusdam sus- "pensis ab officio, aliis omnino "beneficiis spoliatis, nonnullis tam "insontibus quam reis gravi sua "pecuniæ redimentibus quantitate." —"Vocatus a domino Papa, Ro- "mam reversus est cum *infinita* "*pecunia*, quocunque modo adqui- "sita." W. de Cov., ii. 240.

[2] Vindication of the King's Sovereign Right, p. 42.

[3] See the full text of the bull of Pope Honorius below, ii. 5. It is given also in a translated form in Ledwych's "Antiquitates "Sarisberienses," p. 70.

Traditionary account of the bishop's proceedings.

There is, among the muniments at Salisbury, a document which purports to give an account of all the circumstances which forced the bishop at last to seek a new site for his cathedral. A copy is contained in a manuscript which is referred to by dean Pierce and others as "Miscellanea Decani MS.," and is said to have belonged to John Davyson, who was dean from 1473 till 1486. It is entitled "*De prima fundacione Sarisberiensis ecclesiæ.*" A translation of the document is as follows:

"It is narrated in the annals of the bishops of Sarum, "among the acts and doings of Richard [Poore], of "blessed memory, Bishop of Sarum, that in olden days "the canons of the church of Sarum were wont to "reside within the bounds of the castle of Old Sarum, "and so resided up to the time of the above-named "bishop. But in his time there sprung up a persecu- "tion throughout the kingdom of England from the "Germans [*Allemanni*] and others. In consequence of "this, the King of England gave command to all his "sheriffs and castellans that they should carefully guard "the royal places, and preserve them for the royal use, "all privileges of ecclesiastical right notwithstanding. "Whereupon the king's officers, acting on such instruc- "tions, sought how they might by some contrivance "get rid of the canons heretofore residing within the "king's castle. And this they managed in the fol- "lowing way.

"It chanced that on one rogation-tide, all the canons "together with their attendants went in procession from "the close of Sarum to the church of St. Martin, and, "the rogation-office being completed, were returning "in due time to the castle, but the officers of the king "closed the gates against them and would allow none "of them to enter. Whereupon, as children to a father, "and disciples to a master, sundry of the canons went

" to their bishop, who was then at Wilton, telling him
" of the harsh treatment they had met with, and in-
" treating him, as far as he could, with his fatherly
" care to obtain for them a remedy.

" The bishop after listening to them is said to have
" replied, with tears, 'When they persecute you in one
" 'city flee ye to another;' and then he added, 'I vow
" 'and promise to Almighty God and the blessed
" 'Virgin Mary, that, life being granted to me, I will
" 'labour earnestly to build an abode [*cameram*] and
" 'a church for the chaste Virgin, the Mother of Christ,
" 'away from the king's castle, and removed from the
" 'royal power; and you, my children, bear ye your
" 'burden yet a little while, for verily the days are
" 'evil.' And thus he comforted them.

" After these things, the bishop went to the King of
" England praying permission to build for himself and
" his clerks [*suis clericis*] a new church in honour of
" the blessed Virgin, alleging the injury done to him-
" self and his canons, and to the church of the blessed
" Mary, in the time of the persecution, and adding that
" such foundation should not be in derogation of the
" rights of the king or of the kingdom; and further
" asking from the king, as from his own lord, a helping
" hand [*manus adjustrices*]. The king graciously as-
" sented to the bishop's prayer, and moreover gave him
" permission to go to the Supreme Pontiff at Rome,
" asking for his sanction also for the building of his
" church. Whereupon the bishop, giving thanks to
" God, and placing his manors, and his chattels move-
" able and immoveable [*catalla mobilia et immobilia*],
" as a pledge in the king's hands, went to the court of
" Rome, and asked from the pope a license to found
" the aforesaid church. The Supreme Pontiff not only
" assented, but graciously gave the bishop a letter ad-
" dressed to the king, in which he urged him, as far
" as he might, to assist the bishop in carrying out his

" work. The bishop left the pope with joy, and was
" hastening back to his own country. Whilst on the
" way, there met him a messenger who told him that
" the King of England was dead. When the bishop
" heard this he began to meditate seriously within
" himself, fearing lest all his trouble had been in vain.
" But when eventide was come, and the holy man had
" given himself to sleep, there appeared to him in his
" dream the glorious Virgin, who straightway consoled
" him, and bidding him cast away his fears, and with
" perseverance carry out the wishes of his heart, pro-
" mised to be his helper (*adjutrix*) in all his difficulties.
" Awaking from his sleep the bishop was not a little
" comforted, and straightway hastened homewards.
" Meanwhile a new king (Henry III.) had been crowned,
" and was tarrying awhile at Westminster. To him
" therefore the bishop, the first to approach him with
" a prayer after his coronation, went without fear, and
" asked permission to transfer his church from the castle
" at Sarum. The king, guided by sound counsel, as-
" sented to the bishop's prayer, and withal gave a royal
" charter bestowing upon him and his successors, and
" on the church of the blessed Mary at Sarum, royal
" privileges; adding sundry gifts, and promising more.
" As soon as the holy pastor returned to his flock he
" called them all together, priests and people, and then
" told them what he had done, and what had befallen
" him on the way, and what were his hopes for his
" church, whereupon in their gratitude they chanted
" forth with joy, 'Blessed be he that cometh in the
" 'name of the Lord.'

" Meanwhile the holy bishop betakes him to his work,
" anxious now to find a proper site whereon to build
" his church. At last he bethought himself that he
" might obtain one from the Abbess of Wilton, by
" reason of the surrounding advantages of water and
" wood, and a good town, already famous and sup-

" plied with all necessary things. Accordingly he pro-
" posed to the abbess that he should build his church
" in a meadow close by Wilton. But when, on a
" certain occasion, the bishop went over to Wilton on
" this business, to examine the proposed site, a certain
" old seamstress (*quædam vetula filatrix*) said to one
" of her companions, ' I marvel,' quoth she, ' concern-
" ' ing that bishop who cometh over so often to Wilton:
" ' perchance he meaneth to marry the abbess, for since
" ' he came from Rome he so often cometh hither.
" ' Methinks the Holy Father may perhaps have granted
" ' him a dispensation, so that he may take her to wife.'
" But her companion answered her, ' Nay, it is not so;
" ' it is a false report concerning the holy man. He
" ' meaneth to transfer his church and his close to
" ' Wilton, and therefore he cometh hither.' Then
" answered that old seamstress, ' Hath not the bishop
" ' land of his own, but that he must needs spoil the
" ' abbess? Verily he hath many more sites on which
" ' he may build his church besides this at Wilton.'
" When the holy man heard of these words, he straight-
" way bethought himself of choosing a site on his own
" proper demésne (*in dominio suo proprio*). But he
" was troubled in mind, and so commended himself to
" the Most High God, by whose Providence no one is
" deceived, and to the blessed Virgin Mary. On the
" following night he was comforted by a certain vision.
" There appeared to him the blessed Virgin Mary,
" telling him that he should choose as the site, whereon
" to build his church, a place called MYRFELD. The
" bishop, much comforted by the vision, gave thanks
" to God. A few days afterwards, as the bishop, unable
" to recollect where there was a place of the name
" indicated to him, was walking out, Almighty God so
" ordering it, one of his servants exclaimed in his hear-
" ing that he saw a yoke of oxen in a meadow which
" he called by the name of MYRFELD. Whereupon the
" bishop inquired of the people standing around more

" particularly concerning that place, and having certi-
" fied himself respecting it, founded there the venerable
" church of the Blessed Mary at Sarum, in the year of
" grace 1220; to wit, on the day of St. Vitalis the
" Martyr, in the month of April."

The legend probably true in substance, though not in detail.

Of course some allowance must be made for the legendary form of the above narrative. There are chronological difficulties in a literal acceptation of its statements, inasmuch as Richard Poore did not become bishop of Sarum till *after* the accession of Henry III. to the throne; nor have we any account elsewhere of the visit to Rome of which it speaks. Still there are certain facts which it seems fairly enough to establish, as to the various efforts made from time to time to remove the cathedral and the see from Old Sarum, and also as to a site having been at last found on land belonging to bishop Richard Poore himself, in fact, on his *private property;* for the expression in the original, "*in dominio suo proprio,*" can mean no less than this. The reverence of the age for the blessed Virgin may well account, too, for the idea which at all events was at one time prevalent—perhaps there are some that cling to it even to this day—that the name "Myr-field" was, after all, but a form of "*Mary-field.*" A far simpler explanation, however, is to be found in the fact, that the site chosen was at the very point of junction of the *three* ancient hundreds of Underditch, Alderbury, and Cawdon, and was therefore naturally enough called *mær-felde,* i.e., *boundary-field.* To this day, the wall or boundary of the Close at Sarum, which itself is in the hundred of Underditch, is the division between the cathedral precincts and the parish of Britford, which is in the hundred of Cawdon.

Various steps taken in furtherance of

It will be well to trace, as they are placed before us in formal documents, the various steps that were taken for carrying out the great work of Richard Poore's episcopate—the building a cathedral at New Sarum.

Very shortly after his return, as bishop, to Sarum, active efforts were commenced. He summoned his chapter—*all* his canons, that is, the only sense in which "chapter" is used in olden days[1]—and took counsel with them. Without their concurrence he could, and would, do nothing. Well acquainted, as he was, with the laws and customs of his church, he fully recognised the canons of his cathedral as forming together one corporate body, with the bishop at their head, for the service of the cathedral and the administration of the diocese.[2] Amongst those who formed the "chapter" on this occasion were Adam of Ivilchester (or Ilchester), the dean, and William de Wanda, who had quite recently been appointed precentor. It was determined, first of all, to send special messengers to Rome, asking permission from the pope for the removal of the cathedral and for the blessing of the Holy Father on the undertaking; and, secondly, as their own offering, to devote a specified portion of their revenues for the next seven years to the furtherance of the good work.[3] They

the building a new cathedral.

1218.

[1] So it is expressly stated in the Statutes of Lincoln Cathedral:—"Quinquaginta et sex canonici "cum capite suo corpus et capitulum constituunt; negotia ecclesiæ et secreta tractant." Novum Registrum, p. 28

[2] The scrupulous way in which Bishop Richard Poore always consulted his chapter is especially to be noticed; many instances of this will occur in the course of the narrative. He must have been well aware of the reproof administered not many years before by Pope Alexander III. (in 1180) to the Patriarch of Jerusalem for making certain appointments without consulting his chapter:—"Novit tuæ discretionis prudentia, qualiter tu et fratres tui "unum corpus sitis, ita quod tu "caput, et illi membra esse probantur. Unde non decet te, "omissis membris, *aliorum consilio* "in ecclesiæ tuæ negotiis uti; cum "id, non sit dubium, et honestati "tuæ et sanctorum patrum institutionibus contrarium." Decret. Lib. III., Tit. x., cap. iv.

[3] A copy of this decree of chapter, translated, will be found in "Antiquitates Sarisburienses," pp. 72–74. The quarterly payments were to be made, in the chapter-house of Sarum, on the feast of All Saints, the Purification of S. Mary the Virgin, the feast of the Ascension, and "Ad Vincula S. Petri." See below, ii., 7–9.

sent, moreover, delegates from the chapter, who are described as "*summos nuncios*," and who carried with them letters from Cardinal Gualo, legate of the Apostolic See in England, which had been framed on an inquisition taken by him concerning the matter, with the object of laying open the necessities of the church, the distresses of the clergy, and the inconvenience of the situation. In due time they returned from Rome, bringing with them a bull from the pope (Honorius III.) fully sanctioning the work, and giving them authority to proceed with it.

1219.

A cemetery consecrated, and a temporary wooden chapel provided.

In the year 1219, a real commencement was made, for the bishop seems to have set apart a portion of the site as a cemetery, and erected a temporary wooden chapel,[1] in which, on the Trinity Sunday of that year, he celebrated divine service, on the same day consecrating the burial ground. Meanwhile the chapter was again summoned together—on the feast of the Assumption of the Blessed Virgin (August 15th),—and then, in addition to certain resolutions concerning building houses of residence,[2] it was determined that the translation of the cathedral should take place on the feast of All Saints (November 1st) next following; and further, that sundry of the canons should go as "preachers," or collectors of alms, in behalf of the new

Sundry canons sent forth

[1] A.D. 1219. — "Inchoata fuit "nova capella lignea apud Novum "Sarum in honorum beatæ Mariæ "Virginis." O.R., ii. 10.

[2] A decree was made that "the "heirs of the first builders of houses "of residence, as well vicars as "canons, should receive two parts "of the value of what should be "built, the third part being yielded "for the land; the collation and "appointment to the houses, after "the first sale of the vacant houses, "to be left to the bishop; but the "family of the deceased person "who first built, or the persons to "whom the said two parts were "assigned, were to remain in pos-"session of the said houses, till "satisfaction were, made of the "aforesaid value, according to the "last will of the deceased canon. O.R., ii. 11.

cathedral, to various dioceses. William de Wanda, the precentor, went to the diocese of London; Hugh de Garherst, to that of Winchester; William de Wilton, to Exeter; Luke, described as the king's treasurer, to Chichester; Robert, "the Scot," fittingly enough to Scotland.[1] as collectors of arms in various dioceses.

We have given to us, in the Register, rather a graphic account of the difficulty the bishop experienced in obtaining the services of such "preachers," or, rather, "seekers of alms" (*immò magis elemosynarum petitores*) in the various dioceses of England. He first applied to the "vicars," and asked them to volunteer for such a good work, and they gave their assent But on the morrow they changed their minds, and, notwithstanding the bishop's earnest words, declined to undertake the office.[2] He then turned to the canons of his church, and with "sighs and even tears" besought them, for the love of God, to take upon them this high office and privilege. Even amongst them there were not a few who excused themselves on various grounds, and the good precentor, who probably wrote, or, at any rate, dictated the narrative, and was himself one of the volunteers, is careful to

[1] When a cathedral needed rebuilding or repairing, the bishop selected from among his clergy a few "preachers," and along with them sent a saint's shrine (*feretrum*), in which were enclosed relics, to be carried by young clerks in procession through the country. On reaching a town these relics were forthwith taken to the church and left on one of its altars during their stay there. The "preacher" spoke to the crowds who flocked thither, and those who could afford it threw their offerings on the altar or on the shrine. Thus, in the old statutes of Lichfield (Mon. Angl. viii., 1257), we read—"Si contingat "quod feretrum debeat per aliquas "partes remotas ad elemosinas colli- "gendas deportari, solempnis debet "fieri pulsatio, quando *feretrum* "affertur et quando refertur." See Rock's Church of our Fathers, iii., 481.

[2] There are in the Old Register some severe remarks on the vicars who thus changed their minds: "In crastino, vel *pravorum consilio*, "vel *instinctu diabolico*, quod prius "annuerant penitus renuerunt, nec "unus ex omnibus eis inventus est, "qui in se onus istud ob ecclesiæ "suæ honorem susciperet." O.R., ii. 11.

explain that those who went on this errand did so at the cost of no small personal sacrifices:—"instante Nativ- "itate Domini, relictis propriis domiciliis, et quæ sibi "paraverunt ad dies festos, peregrè profecti sunt, un- "usquisque ad regionem sibi deputatam."[1]

1220. The foundations of the new church laid.

We are not told, as far as I know, the result of their efforts. Enough success however seems to have been secured, to justify further steps. For on the feast of St. Vitalis (28th April), in the year 1220, the foundations of the new church were laid. It was a solemn function proposed by the good bishop, at which he had hoped for the presence of many of the chief people of the realm. But the king and his nobles were on the borders of Wales making a treaty with the Welsh. Still, though few earls or barons were present, the common people flocked in from all parts. And on the day appointed, after secret prayer, and solemn invocation of the grace of the Holy Spirit, the bishop, bare-headed and bare-footed, walked slowly, accompanied by the canons of his church, singing the litany, to the place of foundation. There, after an address to the assembled people, five stones were laid by the bishop—the first for the pope, Honorius III.; —a second for Stephen Langton, archbishop of Canterbury and cardinal of the Roman Church;—a third for himself;—a fourth for William de Longespée, Earl of Salisbury;—the fifth for Ela, his wife, "a woman worthy of all "honour because full of the fear of God." After these, a few others (*quidam magnates, pauci tamen*) each laid a stone; then Adam the dean, William de Wanda the precentor, Hugh the chancellor; and then the archdeacons and canons who were present did the same, amid the acclamations of the people, many weeping for joy, and all contributing their alms with a ready mind, according to the ability which God had given them. Within a short time several of the nobles, returning from

[1] O R., ii. 12.

Wales, came hither, and laying each their stone, bound themselves to some special contribution for the seven years next following.

Personal interest taken by the bishop in the progress of the work.

And now the work was commenced in earnest. There is a tradition that the good bishop watched its progress from time to time, and that for awhile, at all events, he built for himself a kind of "prophet's chamber," in which he might lodge, so as to be on the spot, and able personally to urge on the great work which he had undertaken. And tradition further marks out the site of the bishop's lodging as having been at what is now called Mitre Corner, but which in olden times, if I mistake not, was an hostel designated by the sign of "The Lamb." Till quite recently, a bishop, on the occasion of his enthronisation, started in procession from the spot I have indicated, and a very old custom it is; for there is a document by which certain officials of the cathedral are declared to be entitled to the carpet on which the bishop walked, some to that strewn from the "Lamb "Hostelry" (*ab ostio hospicii agni*) to the west door,—others to that from the west door to the high altar,—or from the high altar to the bishop's throne,—or from the throne to the altar in the Treasury.[1] How far the tra-

[1] This is to be found in a "Pro-"cessional," of the date of the fifteenth century, in the cathedral library (MS. 145, *fol.* 45). It is there declared, by a chapter on May 5, 1451, held under Gilbert Kymer, the dean, to be an ancient and laudable custom traceable back beyond the memory of man,—"quod ab ostii hospitii agni "usque ad cathenam pannus super "quem graditur episcopus in in-"thronizatione sua pertinet ad "janitorem; et a dicta cathena us-"que ad cimiterium ecclesiæ pau-"peres ad dispositionem episcopi "habeant; et per cimiterium usque "ad magnum ostium occidentale "ecclesiæ, medietas panni pertinet "bedello, et altera medietas divi-"denda est inter garciones sacris-"tarum et janitores; deinde ab "ostio occidentali ecclesiæ usque "ad ostium chori sex altaristis "interioribus pannus pertinet; ab "ostio chori ad summum altare et "abhinc usque ad sedem episco-"palem pannus sacristis pertinet; "et a dicta sede usque ad altare "in thesauraria pannus pertinet sub-"thesaurario."

1220. dition I have referred to has much truth in it, I venture not to say, still it is one of those testimonies, the force of which we cannot gainsay, to the real earnestness with which the bishop threw his whole soul into the great work of building a new cathedral.

Within three months of the solemn inauguration of his new undertaking,—on the morrow of the festival of the Assumption of the Blessed Virgin (August 16th, 1220), —another chapter was held, the bishop being present as himself a canon, at which it was enacted, for the greater security of the performance of the work, in the event of any canon of the church failing to pay what he had promised to the fabric fund, that, next after fifteen days from the term elapsed, some one should be sent, on the part of the bishop and chapter, to raise what was due, from the corn found on the prebend, and, so long as the said proctor of the chapter should remain there for the purpose, he was to be maintained with all necessaries by the goods of the said prebend. And if the prebend of any canon failing in the payment of what was proposed were in any other diocese, such canon should be denounced to his own bishop, by the letters of the chapter, for his contumacy, and be suspended from entering the church or from celebration of divine service, or excommunicated, as the chapter might think fit.[1]

Decease of Adam, Dean of Sarum.

At the close of this general convocation of the canons, which lasted for *three* days, Adam, the dean, went to Sunning, where he arrived on the octave of the Assumption (August 22nd, 1220), for the purpose, no doubt, of visiting the prebendal estates, and inquiring, as was his duty, into various matters connected with the performance of divine service there. He was suddenly taken ill, and died within two days; namely, on the eve of the feast of St. Bartholomew, August 24th. His body was brought for interment to Sarum.

[1] O.R., ii. 14.

William de Wanda was elected dean at a chapter held on Sunday next after the Exaltation of the Holy Cross (September 14th), and we have a very interesting account of the way in which he was chosen by the votes of the canons, the bishop being himself present as a canon (*dominus autem episcopus qui et canonicus est*),[1] and, as it would appear, promoting his success. The Register then has a break in it for some five years, and proceeds to describe the solemn consecration, in 1225, of such portion of the cathedral as was then completed, comprising probably very little, if any more than, what we now call Lady Chapel.

Election of William de Wanda as dean.

During those *five* years, however, both bishop and dean were exerting themselves strenuously for their cathedral, and, according to Matthew Paris, they succeeded in enlisting the help and sympathies of many others.[2] He gives us what he calls an "elegant" distich in memory of it, which it is not very easy to translate:—

Various helpers in the work of the new cathedral.

"Rex largitur opes, fert præsul opem, lapicidæ
Dant operam; tribus his, est opus ut stet opus."

It may be as well to gather up a few incidental notices relating to these *five* years (1220–1225); and more particularly any information we have of the bishop and his fellow-workers.

1220–1225.

The compiler of the Old Register is careful himself to tell us, that, besides the real commencement of the cathedral itself, two other notable events took place in the year 1220.[3] One of them was the second coronation

Events happening in the year 1220.

[1] O.R., ii. 17.

[2] The words of Matthew Paris, "Chronica Majora," iii., 391 (Rolls Edition), are as follows: "Ad quod "opus promovendum, non tantum "episcopus, immo rex, et cum eo "multi magnates manum por- "rexerunt adjutricem. Unde qui- "dam ait satis eleganter. 'Rex "'largitur opes,' &c." The lines are really from a poem entitled "De translatione veteris ecclesiæ "Sarisburiensis et constructione "novæ," by Henry of Avranches, a kind of court poet to Henry III. See Warton's Hist. of English Poetry, iii., 189. In the poem (which is in MS. Cantab. Univ. Lib., Dd. 11, 78) the words are: "Rex igitur det opes, Præsul det "opem, Lapicidæ," &c.

[3] O.R., ii. 14.

1220. at Westminster of the young king, now thirteen years old; the other the translation, on July 7, of the body of S. Thomas the Martyr, a function at which the king himself, together with three archbishops and no less than seventeen bishops, were present. The day was made a festival for ever, and is so registered in the Sarum calendar.

In this same year there was added to the catalogue of saints the name of one who perhaps, from his personal character, was more had in reverence by bishop Richard Poore, than even S. Thomas the Martyr. This was Hugh, the saintly Bishop of Lincoln, whose memory, as we have already mentioned, was so devoutly cherished by our church at Sarum.

1221. Consecration of Eustace, Bishop of London.

Early in the year 1221, Eustace of Fauconberg, the king's treasurer, was chosen bishop of London. Amongst the consecrating bishops — the archbishop had not returned from Rome, whither he had gone with certain relics of S. Thomas the Martyr—was Richard Poore. The consecration took place on April 25 in the church of St. Peter, Westminster, the monks of Canterbury protesting nevertheless that such a proceeding was in violation of the old and accustomed privileges of their church.

Council held by the archbishop at London.

Soon afterwards, just previously to the return of the archbishop, Pandulf, bishop elect of Norwich, resigned the office of Papal Legate. In the following January, the archbishop held a council at London, with the object of making peace among the barons, the principal dissensions arising between Randulf Earl of Chester and the Earl of Salisbury, the uncle, and Hubert de Burgh, the justiciary, of the king. At the entreaty of the archbishop and his suffragans, who threatened them, if still disturbers of the peace, with spiritual censures, peace was, for a time at least, restored between them.

In this same year also we find our bishop, together with the bishop of Winchester and the priors of Merton and Dunstable, engaged as arbitrators in a dispute between Eustace bishop of London and the monks of Westminster. The decision was an important one, as marking the claims for independence of episcopal control that were now being so frequently put forward. They declared that the monastery at Westminster was entirely exempt from all subjection to, and jurisdiction of, the bishop of London.

Bishop R. Poore one of the arbitrators in a dispute concerning the exemption of the monastery at Westminster from episcopal control.

1222.

It was about this time moreover that a provincial council was held at Oxford—Walter de Coventry says it was held in the conventual church of Osney—when a number of statutes were made for the reformation of the church and monastic orders in England. At that council, a priest who had been guilty of homicide, and a deacon guilty of sacrilege and theft, were publicly degraded. An apostate deacon, who had renounced the faith, was at the same time, after similar degradation, handed over to the secular court and by its sentence condemned to be burnt. A woman who feigned herself to be the mother of Christ was condemned to be enclosed between stone walls and so starved to death.

Provincial council held at Oxford for reformation of the Church.

1223.

In the year 1223, we hear of the death of Philip king of France and the accession of his son Louis to that kingdom. As soon as the latter was crowned an embassy consisting of the archbishop of Canterbury and three of his suffragan bishops was sent to him, asking for the restitution of Normandy in accordance with an alleged promise which he had given before leaving England. The demand was made in vain; it was pleaded that the compact, if such it were, had been rendered void by the conduct of the English themselves; and so Normandy was permanently lost to the English crown.

Death of Philip, king of France, and accession of his son Louis.

Dissensions between the barons.

Dissensions also again arose among the barons, the justiciary, Hubert de Burgh, being the especial object of their murmuring. Moreover, they were angry because letters were now sent from Rome to the archbishops and bishops, in which the pope declared the king, though but sixteen years of age, capable thenceforth to take the chief management of the kingdom with the advice of his counsellors. The earls, barons, knights, and others who held castles or honours or towns which were under the king's authority were, in the same letters apostolic, required to surrender them at once, under pain, in case of refusal, of the censures of the church. This many of them declined to do, threatening a resort to arms rather than an acquiescence in such commands.

1224.

The king demands surrender of castles, &c.

The king required all his castles to be surrendered. Among those who at the first refused was the Earl of Chester, who, backed up by ten others, amongst whom was one, Falcasius (or Fawkes de Breaute, of whom we shall hear more presently), threatened to disturb the peace of the kingdom. They all save one submitted; partly because the king was reputed to have the means of enforcing their submission, and partly, it may be, because of the excommunication that had been so solemnly denounced against those who refused to obey.

Story of Fawkes de Breaute.

The one who for a time evaded the king's demand was Fawkes de Breaute. He was by birth a Norman, of lowly origin, who had been advanced by King John to a comparatively high position. He held the castle of Bedford, which he refused to surrender. Indeed, when summoned to appear before the king's justices at Dunstable, to answer for certain oppressive exactions which he had enforced, he gave orders to his garrison to seize the said justices and to bring them as prisoners to the castle at Bedford. In the case of one of these he was

successful, for the brother of Fawkes, who was in command of the castle, captured Henry de Brailroc. This led to the siege of the castle at Bedford, and the execution of its defenders. Fawkes himself was not present at the siege; he afterwards surrendered and asked for the king's mercy. He was deprived of all his possessions, his castle razed to the ground, and he was imprisoned until it should be determined what should be done with him. In the event, he was banished for ever from England.

1225. Council held at London; a subsidy of *one fifteenth* granted to the king.

Early in the year 1225, on the feast of the Purification (February 2), a council was held at London for the purpose of providing for the necessities of the king. The royal request was supported by an approving bull of the pope, Honorius III. The council, before consenting to the king's demand, required charters confirmatory of those granted by King John securing their old and "common liberties," and also the "liberties of the priests;" and these having been drawn up and duly forwarded to the several counties of England, there was granted to the king *one fifteenth* part of all moveable property alike from clergy and laity.

Progress of the new cathedral.

But it is time to speak more particularly of what has been going on in regard to the removal and building of the new cathedral at Sarum, during these five years. The short sketch we have given will show how full of anxiety they were. Few impositions could, we think, have been more ill-timed, as regards the success of the great undertaking which bishop Richard Poore had in hand, than the heavy contributions of which we have just spoken as granted to the king.

Fellow-workers with bishop Richard Poore.

It was a noble band of fellow-workers that the bishop had gathered around him at Sarum. The dean, William de Wanda, threw his whole soul into the proceedings. An entry in the account of the election in 1229, of Robert Bingham to the see, implies that had it not been for the accident of his birth William de Wanda would

probably himself have been the successor of Richard Poore. Then as precentor, there was Roger of Sarum, soon afterwards judged worthy of advancement to the see of Bath and Wells.[1] Then there was Henry de Bishopeston, a man of real learning, who "read the decretals at "Oxford" and then "*governed the schools*" at New Sarum—by which I understand that he was chancellor (*ad cujus officium pertinet scholas regere*),—who in truth was elected dean but declined the offered dignity. Then as treasurer, there was Edmund Rich (or Edmund of Abingdon), so soon afterwards summoned from his prebend of Calne, where he was caring for the interests temporal and spiritual of his flock, to fill the chair of Canterbury, an Englishman in name, and race, and heart, who had to wage a weary strife alike against pope and king—our second sainted Edmund, whose memory still seems fresh among us from the chapel in the cathedral which can still be identified as his, and the church of St. Edmund and its once noble foundation, dedicated to him in this city. And then, in his archdeacon of Wilts, who was also a canon of his cathedral, he had Robert Grosseteste, perhaps, in force of character, the greatest of them all, soon called to be bishop of Lincoln, and whilst there the "rebuker of popes, the hammer and despiser of "the Romans," whom neither favours nor threats could cause to swerve one hair's breadth from what he felt to be the path of duty. Besides these, there were Robert Bingham (his successor in this see);—and Luke, described as the king's treasurer and dean of St. Martin's, London;—and Martin de Patteshull, afterwards dean of St. Paul's;—and Elias de Derham, described as "rector" of the new church for twenty-five years from its foundation, an office corresponding, it may be, with that of "Magister Fabricæ;"—and Henry de Teissun, who had been the delegate from the chapter to the pope, and brought from Rome the bull authorising the translation

[1] See Freeman's History of the Church of Wells, p. 106.

of the church;—and Philip, abbot of Sherborne, who, in virtue of his abbacy, held a stall in the cathedral, and who, though recently opposed to his diocesan,[1] had now made his submission, and no doubt worked well and zealously with his bishop. These and others, a goodly array of great and worthy fellow-workers, rallied round the good bishop in his efforts to build his cathedral.

Contributions in kind to the new cathedral.

There are indications moreover that some contributed in kind, and others in personal labour, to the work. The expression in the couplet already quoted from Matthew Paris, "*Lapicidæ dant operam*,"[2] may fairly be interpreted as implying some such offering on the part of the workers in stone; and amongst things "excerpted out "of the Martyrologe Boke at Saresbyrie" by Leland was this entry, that one "Alice Bruer gave all the "marble to the church for ten years." It is some little interest to know, that this same Alice Bruer held in dower, by gift of her husband, the manor of Worth (Matravers), in Dorset, and further, that Downshay, in the Isle of Purbeck, which is in that parish, is the "*situs* "*manerii*." Now, close to the farm-house at Downshay, it so happens, there are still to be seen the remains of worked-out quarries of marble. It is hardly possible to avoid the conclusion that the Purbeck shafts and capitals in our cathedral were derived from that source.

1225.

Consecration of such portion as was completed of the new cathedral.

The bishop now saw the new cathedral rising from the ground. The alms of the faithful no doubt were given ungrudgingly, supplementing the offerings made by the bishop and his cathedral body. For, in obedience to

[1] PHILIP, abbot of Sherborne (*c.* 1222–26), had entered on his abbacy without the special authority of Herbert, Bishop of Sarum. There is a deed (see O.R., i. 265) by which he pledges himself that for the future no abbot of Sherborn should be enthroned unless by the Bishop of Sarum, or by his special mandate. By virtue of his office, the abbot of Sherborne held the church of Sherborne as a prebend (ita ut qui Abbas fuerit stallum in choro et locum capitulo obtineat). O.R., i. 249. See also Hutchins, Dorset, i. 377, 384.

[2] See above, p. cxiii.

1225. his directions, all priests in the diocese put dying persons in mind of a charitable contribution to the cathedral, and in many churches throughout England offerings were given on behalf of the same good object. Hence, in the year 1225, the bishop, seeing the new building sufficiently advanced to admit of divine service being celebrated in it, directed William de Wanda, the dean, to cite all the canons for the festival of S. Michael and All Angels then next ensuing. On the previous day, which, as it happened, fell on a Sunday, accompanied by Stephen Langton, archbishop of Canterbury, and Henry de Loundres, archbishop of Dublin, the bishop went in early morning and solemnly consecrated three altars, in what we now call the Lady Chapel and its two side aisles—all probably that was then completed of the cathedral. Entering in solemn procession through S. Peter's porch, he went first to the eastern part, and there dedicated what was then the high altar, in honour of the Holy and Undivided Trinity and All Saints. There, henceforth, the mass of the Blessed Virgin was appointed to be sung day by day, the bishop offering for the service of that altar two silver candlesticks and two silver ewers, which had been bequeathed to the church by Gundreda de Warren, and also out of his own property ten marks yearly to maintain lamps round the same altar, and thirty marks yearly to the clerks who might from time to time officiate at the said mass—the latter arising from the rectory of Laverstock, which still to this day belongs to the commonalty of the vicars choral.[1] Next, the bishop consecrated an

Daily mass of the Blessed Virgin to be said there.

[1] There are some four distinct charters, by which provision was made for the maintenance for ever afterwards of this daily service in honour of the Blessed Virgin, in Lib. Evid., C. 500. No less than *thirteen* vicars were required to be present (one of them being the *succentor* of Sarum) "horis beatæ "Mariæ ante altare ejusdem dicendis, et missæ celebrandæ." The Lady Chapel was commonly styled the "Salve" chapel (capella de "Salve") from the daily chanting of the hymn "Salve regina misericordiæ." — See Sarum Processional (edited by Dr. Henderson, 1882), pp. 17, 170; and Sarum Fasti, ii. 271.

altar at the east end of the north aisle in honour of S. Peter and the rest of the apostles; and a third in a like place in the south aisle, in honour of S. Stephen and the noble army of martyrs. This was the solemn inauguration of his great undertaking. Before going down again to the bishop's house, they spent some hours in the new church—no doubt part of them in private prayer—for none knew better than our bishop that, "Except the Lord build the house, they labour but in "vain that build it." Three altars solemnly consecrated.

On the following day—the festival of S. Michael and All Angels—the grand public function of consecration was carried on. First of all, a sermon was preached to the people, who flocked in numbers to listen, by Stephen Langton, the archbishop. Where it was preached we are, as far as I am aware, not told; it was most probably in the open space between the bishop's house and the southern entrance to the cathedral, which was then by S. Peter's porch, which was not removed till the close of the last century. The sermon ended, they entered the new church in procession, and celebrated divine service therein.[1] Many knights and barons were present, together with the archbishop of Dublin, and the bishops of Durham, Wells, Rochester, and of Evreux in Normandy.

Four days afterwards, King Henry III., attended by Hubert de Burgh, the justiciary, came to the cathedral, and after hearing the mass of the blessed Virgin, gave as offerings a costly piece of silk and ten marks of silver. At the same time the king granted the privilege of The king visits the new cathedral with the justiciary.

[1] We have no detailed account of the consecration of the cathedral; it is not worth our while therefore to draw upon our imagination to describe the ceremony, which was no doubt very imposing. All that is said is—"Episcopus intravit novam "basilicam, et in ea divina solem-"niter celebravit," (O.R. ii. 39) The reader who is curious in such matters may see the office—"De "Ecclesiæ Consecratione"—from a Pontifical of Sarum Use, in Maskell's Monum. Ritualia, i. 162-203.

1225. holding a fair annually, from the vigil of the Assumption of the Blessed Virgin—eight days complete. The justiciary, moreover, vowed that he would give a gold TEXT[1] set with precious stones, and also relics of divers saints, for the service of the church. And in accordance with this vow, a short time after, Luke dean of S. Martin's, London, and Thomas Kent,—described as "clerks of the justiciary,"—brought the promised Text and offered it on the altar. By order of the bishop, and canons then present, it was then delivered to the treasurer to be kept in safety.

Royal offerings to the new cathedral.

Three months afterwards—at Christmas-tide, 1225—the king came again to the cathedral, and there, on Holy Innocents day, offered a gold cup of the weight of ten marks, together with a gold ring adorned with a ruby; commanding that the precious stone and the gold of the ring should be applied to the enrichment of the "Text" which had been the gift of his justiciary. At the same time the "Text" itself was brought out, and again offered with much devotion upon the altar.

On the following Sunday the bishop obtained consent from his chapter, that the new chapel and altar should remain in his custody for the seven years then next ensuing, and that the offerings, except such as might be given specially for "ornaments," should be devoted to the fabric fund. After the seven years, all was to be paid over to the treasurer, and the proceeds applied to the common use. And as regards the general management, the bishop committed everything to the care of Elias de Derham, in whom he reposed the greatest confidence.[2]

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[1] For the precise meaning of the "TEXT" see Glossary, *s.v.*

[2] In Hatcher and Benson, p. 600, it is stated that Elias de Derham, of whom we have already spoken as having been "rector" (=director) of the cathedral for twenty-five years, has been supposed by some to have been the architect of the cathedral. There is no doubt of his having built the original canonical house in the close called

Sudden decease of William Longespée, Earl of Sarum; his burial in the new cathedral.

One event, however, was destined to throw a cloud over the joy with which Richard Poore saw the great desire of his heart so far accomplished. Within a few days of the royal visit, of which we have just spoken, there came another distinguished visitor. For on the Sunday next after the Epiphany (January 10th, 1226) William Longespée, Earl of Sarum, the husband of the good Ela, the foundress in one and the same day of the abbeys of Lacock and Hinton Charterhouse, himself a truly great and worthy man, having returned from Gascony, where he had been residing with Richard, the king's brother, for the defence of the city of Bordeaux, visited the cathedral. He was received there with great joy, a large procession attending him both on his arrival and his departure. Two months afterwards he died very suddenly, not without suspicion of treachery on the part of Hubert de Burgh, the justiciary. He was the first that found his last resting-place within the new cathedral, having been honourably interred there, in the presence of many bishops, earls, and others, on March 8th, 1226. The epitaph placed over him was as follows:

1226.

"Flos comitum Gulielmus abit, stirps regia; longus
Ensis vaginam cepit habere brevem." [1]

Removal of the remains of previous

A few months after this, on the feast of the Holy Trinity, 1226, bishop Richard Poore removed the bodies of three of his predecessors—of Osmund, Roger, and

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"Ledenhall," as it is so stated in a deed contained in Lib. Evid., B., No. 452. Thus much also is certain, that Elias de Derham accompanied bishop Richard Poore to Durham; and any one familiar with our cathedral must at once be impressed with the striking similarity of the chapel of the "Nine Altars" at the east end of Durham, to many portions of Salisbury. That addition was certainly in progress, if not quite completed, during the time that Richard Poore held the see of Durham.

[1] This epitaph has been Englished thus:—

"Long-sword, his feats of war-
"like prowess past,
"Finds a short scabbard long
"enough at last."

bishops to the new cathedral.

Joceline from the precincts of the castle, in which they had been buried, to the new fabric. An attempt has been made in previous pages to identify the monumental memorials of them which are still preserved in the cathedral.

Bishop Richard Poore removed to the see of Durham.

1227–1228.

But Richard Poore's work at Sarum was drawing to its close, not as regards the progress of the cathedral, but as concerns his superintendence of it. In truth the reverent translation of the bodies of his predecessors to the new fabric would seem to have been the last public function performed by him as bishop of Sarum. Among those who had been present at the first dedication of his new cathedral was Richard de Marisco (= Marsh), bishop of Durham. Very shortly afterwards, that bishop died suddenly at Peterborough, probably on his homeward journey, and his decease was the signal for the usual contests between the church and the crown. Several were nominated for the vacant see, but were set aside by pope or king. The choice of the monks at last fell on Richard Poore, who, singularly enough, had some fourteen years previously, been elected to the same see, but refused on some technical ground by Pope Innocent.[1] He received the news with unfeigned sorrow. His own wishes were overruled, and a decree, issued on May 14th, 1228, for his translation,[2] terminated a connection

[1] See G. de Coldingham (Hist. Dunelm. tres scriptores), p. 29. He says that after the death of Philip, Bishop of Durham, in 1208, "monachi Dunhelmensis Ricardum "decanum Salesberiensem elege-"rant; sed electionem suam sub "modio ponentes et non super can-"delabrum apud se quinque mensi-"bus in sui juris periculum occul-"tabant; nec eam populo declarare, "nec ad dominum Papam referre, "nec Regi volebant exponere." At p. 31, Coldingham tells us that the pope (Innocent III.) quashed the election in favour of John, Bishop of Norwich (who, by the way, died before he succeeded to Durham), the electing monks still clinging to their first choice—"electioni tamen "animo monachi semper adhære-"bant."

[2] O.R., ii. 90. Hist. Dunelm. Scriptores tres (Surtees Society), App. lxix.

with his much-loved Sarum, which as canon,—dean,—or bishop,—had endured for well-nigh forty years.

Bishop Richard Poore's work at Sarum.

Richard Poore's episcopate at Sarum lasted but little more than eleven years. His work there embraced not only the rebuilding of his cathedral, but the extension and developement of the cathedral system. A very important statute regulating the residence of the canons and the duties of vicars, besides the mode of providing houses of residence and laying down the rights of those who built them, was passed in the year 1222,[1] no long time after the appointment of W. de Wanda as dean of the cathedral. Three years afterwards, in 1225, was held what is called the first chapter meeting (*prima convocatio*)[2] in the new church, some thirty-seven canons being present, on which occasion, or at all events shortly after it, other statutes were passed regulating the contributions to be made by each canon to the new cathedral, and to some extent qualifying the requirements as to residence in consequence of the heavy demands made upon them. The demand of the king for a subsidy in 1226,[3] backed as it was by letters commendatory from the pope, not a little increased their difficulties; the more so as help was asked for in aid of an expedition to the Holy Land within a few months afterwards by the Bishop of Winchester as the papal legate. The grant of *one-sixteenth* in the former case is interesting, at all events in one particular, as being the means of giving us a complete list, the earliest that we have, of all the prebends, and of the names of the several canons who held them, together with their respective values.[4]

Ordinance respecting the prebend of Teynton.

The ordinances respecting the prebend of Teynton,[5] which were of somewhat a peculiar character (the patronage of the same belonging as of right originally to the heirs of its first founder), and by which such rights were

[1] O.R., ii. 18.
[2] Ibid., ii. 37, 42.
[3] Ibid., ii. 55, 77.
[4] O.R., ii. 70–74.
[5] Ibid., i. 365, 382, 387.

finally surrendered to the cathedral, its revenues, which are described as large, being charged with the payment of a certain annual sum to the communa of the residentiary canons, who "bore the burden and heat of the "day," are to be attributed to the time of Bishop Richard Poore. In his days, moreover, the final annexation of the prebend of Calne[1] to the dignity of treasurer took place, to the end that he who held it should be the better able to meet the great expenses annexed necessarily to it, and to follow the example of its saintly holder in the days of bishop Richard Poore, Edmund Rich, afterwards S. Edmund of Canterbury.

Annexation of the prebend of Calne to the dignity of treasurer.

Of one other work only, sought to be carried out by bishop Richard Poore, will we make mention. He and his chapter were very anxious that the name of their revered founder, bishop Osmund,[2] should be duly entered in the catalogue of saints, and made application to the Pope, Gregory IX., for the purpose. A commission was duly given to the bishops of Bath and Coventry, and the abbot of Stanley, to make inquiry as to the life and miracles of Osmund; and among the last of the acts of bishop Richard Poore at Sarum, was to write to his dean and chapter expressing his earnest wish for the accomplishment of their wishes, and urging them to send representatives to urge on the matter. The efforts at the time were not successful, for what reason is not known, and the formal decree for the canonization of S. Osmund was not issued till some two hundred years afterwards. It was, however, a fitting close to his long connection with Sarum that bishop Richard Poore should thus strive for the honour of his well-loved church, and of its saintly founder.

Bishop Richard Poore's efforts for the canonization of S. Osmund.

During the nine or ten remaining years of his life Richard Poore held the bishopric of Durham. There also, as at Chichester, and at Sarum, he left an abiding

His closing years spent at Durham.

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[1] O.R., ii. 25.

[2] O. R., ii. 87.

mark behind him. In truth he was a real benefactor to every place with which he had relations. We have seen what he did at Chichester, and at Sarum; at Durham he had the good fortune to terminate the disputes which had existed between the convent and the two preceding bishops, besides discharging an immense debt—Matthew Paris [1] calls it "*debitum inestimabile*," and says that it amounted to more than 40,000 marks (*quadraginta millia marcarum*)—with which his immediate predecessor, Richard de Marisco, had burdened his church.

The re-founding of a religious house at Tarrant, in Dorset.

Of one work, however, carried out by bishop Richard Poore, we must say a few words, because it is, so to speak, blended with the closing scenes of the life of this really holy bishop. He became the second founder of a religious house for holy women, at Tarrant in Dorset, which, no long time afterwards became incorporated with the order of the Cistercians.[2] Originally established in the time of Richard I. by Ralph de Kaynes, it was considerably enlarged and also endowed by Richard Poore, who was a native of the place, and to whom William Kaynes, great-grandson of the first founder, had been given in ward during his minority. The whole society consisted in his time only of three ladies of good family, with their domestic servants or lay-sisters, who, without being attached to any of the recognised orders, retired from the world for the purpose of engaging in good and charitable works, at the same time employing themselves without let or hindrance in pious exercises and devout meditations. "If any ig-
" norant person ask you," says the good bishop, "of
" what order ye are, say that ye are of the order of St.
" James. If such answer seem strange, ask him what is

[1] Chronica Majora (Rolls Edit.), iii. 391.

[2] Rot. Itin., 50 H. 3. *m.* 8.

" order, and where he can find it in Holy Scripture " more plainly described than by St. James. He tells us " what is true religion, and what is right order. Pure " religion and without stain, are his words, is to visit " and help widows and orphans, and to keep himself " pure and unstained from the world. This is what S. " James calls religion and order."

The "Ancren Riwle" probably his work.

The words just quoted are from the "Ancren Riwle," —or "Rule for Anchoresses,"—a treatise on the rules and duties of monastic life, which was addressed to these "sisters" at Tarrant. And there is every reason for believing that this remarkable treatise was the work of bishop Richard Poore.[1] Certainly his great learning, his active benevolence, the sanctity of his life, and his tender care for the spiritual welfare of his friends and dependents, shown in the pious exhortations which he repeatedly addressed to them immediately before his death, agree with the lessons of piety so earnestly and affectionately addressed in this book to the "Ancho- " resses" of Tarrant.

His decease and burial at Tarrant.

Well! to this little village of Tarrant—and the monastery which he there re-founded—the place of his birth—after all, his first love—the thoughts of Richard Poore reverted, as he saw his own life drawing to its close. He would now willingly forget Durham and all its massive glory, and Sarum with all its chastened loveliness, and say—"Let Thy servant turn back again, that

[1] This treatise, under the title of "The Ancren Riwle," was published by the Camden Society, in 1853. The editor, Canon Morton, Vicar of Holbeach, gives, as it seems to me, conclusive reasons for believing it to have been the work of bishop Richard Poore. As regards the monastery itself, Matthew Paris says (Chronica Majora, iii. 392), "illam dedit Reginæ, ubi " sibi elegit sepulturam." Joan, daughter of King John and wife of Alexander King of the Scots, was buried there, and, hence it was sometimes called — "Locus bene- " dictus reginæ super Tarente." It was also called, after its second founder, — "Locus Ricardi Episcopi." See Hutchins' Dorset, i. 120.

" I may die in my own city, and be buried by the grave " of my father and of my mother." And so to his native village he went, there, in its longed-for retirement, to prepare him for the Master's call. Warned one day that the time was at hand when he must really leave the world, he assembled his attendants and the people, and spoke earnestly to them about heavenly things. On the morrow, when his illness increased upon him, he renewed his exhortations to them, asking forgiveness if he had offended any, and then bidding them all farewell. On the third day, he sent for his domestics and retainers, distributed gifts among them according to their deserts, and calmly settled all his worldly affairs. Then he took leave of his relatives and friends, one by one, and gave them each his blessing. The hour of compline had arrived ; the office was said in the chamber where lay the dying bishop. He followed them as best he could through the first psalm till they came to the last verse—his lips softly murmured, " I will " lay me down in peace and take my rest," when his gentle spirit fled. Those around chanted solemnly, yet hopefully, on—" For Thou Lord only, makest me dwell " in safety."

His character as described by contemporaries.

Matthew Paris, who was his contemporary, speaks of him as a man of " eminent sanctity, and profound " knowledge."[1] It is for the former that we chiefly cherish his memory ; well worthy is he to be enrolled among the saintly bishops of the church, with not a few of whom we have been blessed in this our favoured diocese of Sarum.

Leland, when he visited our cathedral in the year 1540, saw a tablet in the Lady Chapel with the following inscription :—[2]

[1] " Vir eximiæ sanctitatis et profundæ scientiæ " Chronica Majora, iii, 391.

[2] Leland, Itinerary, iii., p. 92.

"Ex Tabella in Sacello S. Mariæ.

Inscription in the Lady Chapel at Sarum.

"Orate pro anima RICARDI POURE quondam
"Sarum Episcopi qui Ecclesiam hanc inchoari
"fecit in quodam fundo ubi nunc fundata est
"ex antiquo nomine Miryfelde in honorem B.
"Virg. Mariæ 3 cal Maiæ in festo S. Vitalis
"Martyris An° Dni 1219 regnante tunc Rege
"Ricardo post conquestum primo. Fuitque Ec-
"clesia hæc in ædificando per spatium xl.
"annorum temporibus trium regum, videlicet
"antedicti Ricardi, Joannis, et Henrici 3. Et
"consummata 8 Cal. April An° Dni 1260. Iste
"Ricardus Episcopus fundavit missam Beatæ
"Mariæ Virginis solemniter in hac capella quo-
"tidie celebrandam, et appropriavit rectoriam
"de Laverstoke ad sustentationem ejusdem missæ.
"Qui quidem Ricardus Episcopus postea trans-
"latus fuit ad episcopatum Dunelmensem; fun-
"davitque monasterium apud Terraunt in Comit:
"Dorset: ubi natus, nomine Ricardus Poure;
"ibique cor ejus, corpus vero apud Dureham,
"humatum est. Et obiit 15 die April:—An° Dni
"mccxxxvii. xxi. H 3."

It will be observed that the statement on the tablet is very explicit as to Bishop Richard Poore's body having been interred at Durham, whilst his heart was buried at Tarrant.[1] It is natural enough for us at Sarum to wish that we also had a memorial of the good bishop, and so, despite of evidence to the contrary, to bring ourselves

[1] Rob. de Graystanes also says of bishop Richard Poore,—"Obiit xi° "episcopatus sui anno, xvii° cal. "Maii, feria scilicet quarta ante "Cœnam Domini anno Millesimo "ccxxxvii° apud Tarentum; et "ibidem in abbatia monialium, "sicut vivens præceperat, est hu-"matus." Hist. Dunelm. Script. tres. (Surtees Society), p. 37.

into an actual belief that it is so.[1] But after all, have we not the greatest monument of all in our glorious cathedral, of which he was the undoubted founder, though it was not completed till some thirty years after his decease, and in which, ever since that memorable Sunday before S. Michael's day, 1225, when he first dedicated his three altars in the Lady Chapel, there has been offered almost without ceasing the daily sacrifice of prayer and praise.

The present cathedral his true monument.

With the account of the appointment of ROBERT BINGHAM, as the successor of Richard Poore in the see of Sarum, the Osmund Register virtually ends. There are one or two other documents included in the present manuscript, but, as has already been noticed, these are later additions to the original work. And here, therefore, our general sketch of the times embraced by it naturally ends also. It is, we may remark, very interesting to notice the care that was taken to secure a thoroughly canonical election, and the full assent both of king and pope, to the appointment of Bishop Bingham.[2]

ROBERT BINGHAM appointed to the see of Sarum.

1229.

There are a few incidental matters on which the Osmund Register throws light, and with brief notices of them we will conclude our introductory remarks.

Information gleaned from the Old Register on the state of

(1.) We learn much concerning the state of the clergy generally in the thirteenth century. This we glean

[1] The first person, as far as I know, who suggested Salisbury as the burial place of bishop RICHARD POORE, was Richardson, in his edition (1743) of Bishop Godwyn's "De Præsulibus Angliæ," but in this he absolutely *contradicts* the statement made by his author nearly one hundred and fifty years before; for the work was published originally in 1601. The monument attributed to him, which has lately been replaced on the north side of the altar, I believe to be that of bishop BINGHAM. This also was the opinion of Canon Bowles, expressed more than forty years ago (History of Lacock Abbey, p. 370) and of Mr. Planché, in a paper (1859) on the "Sepulchral Effigies "in Salisbury Cathedral." See British Archæol. Journal, xv., 119.

[2] O.R., ii. 102–116.

the clergy in the thirteenth century.

from the records, contained in the Register, of visitations by the dean to those prebends or estates belonging to the cathedral, over which he exercised special jurisdiction.[1] It may not be generally known that, even to a very recent period, the Dean of Sarum exercised this authority, not only delivering charges and making the usual inquiries on the occasion of his visitation, but examining candidates for orders who were about to take charge of any of those parishes, and giving his certificate of their competency to the bishop in order to their ordination by him, they afterwards holding their appointments with the formal license of the dean.

Visitation of prebendal churches by the dean.

On such a visitation, in accordance with the provisions of a statute entitled "*De præbendarum visitatione*," which was framed no long time previously, William de Wanda started in the year 1220 immediately after his appointment as Dean. He commenced his inquiries at Sunning, seeking to ascertain, not only the competency and diligence of the clergy, but examining also the "ornaments" and service-books of the various churches.

Ignorance of the clergy.

He found at Sunning, Vitalis, as perpetual vicar, who presented to the dean one of his "capellani," by name Simon, who, when asked concerning his orders, stated that he was ordained a sub-deacon at Oxford by a certain Irish bishop named Albinus, then suffragan (*vicario*) of the bishop of Lincoln; that he was ordained deacon by the same; and priest by Hugh, bishop of Lincoln, some four years previously. Examined in the gospel for the first Sunday in Advent, he was found utterly wanting, not in the least understanding what

[1] Many of the extracts to which allusion is here made are given, together with others to the same effect, in Maskell's "Ancient Liturgy of the Church of England," p. 181. In the Old Register itself, they are written in a contemporary hand, and were most probably the authentic record of the time. They are valuable as showing the discipline that was maintained, even in those disturbed days, and proving that the "Canon of the Mass" was made the test of competent knowledge.

he read. Tested concerning the "Canon of the Mass," which commences "*Te igitur clementissime Pater ro-*" *gamus*," &c., he had no idea whatever in what case "TE" was, or by what word in the sentence it was governed. The dean requested Simon the chaplain to look again carefully at the words, when, after a little thought, he said that he supposed "TE" was governed by "PATER," because "the Father governs "all things." The dean then asked him the case of "*clementissime*," and how to decline the word, and in truth its simple meaning; but on all points Simon professed his ignorance. He further knew nothing about the antiphons—nor of the singing of hymns—not even of the well-known one, "*Nocte surgentes*"—nothing of the "Divine office"—nothing whatever of the psalter by heart,[1] though the ability to repeat the psalter was then required of every deacon before his admission to the order of the priesthood. Asked by whom, and in what, he was examined before his ordination as a priest, Simon could not remember, and in the end contented himself by protesting against the unbecoming course adopted by the dean of examining one already ordained at all. Notwithstanding his protest, the dean—and no wonder—took a decided course, and pronounced him to be "sufficiently unlearned" (*sufficienter illiteratus est*).[2]

In like manner the chaplains of Hurst, Sandhurst, Roscomb, and Erburghfeld—all then dependencies of Sunning—were examined. Several at the first entered into a private agreement among themselves not to reply at all to the questions of the dean, and only did so on his stoutly insisting upon it (*ad magnam instanciam Dñ Decani*). They were found sadly incompetent;—

[1] See Rock's Church of our Fathers, iii. 5. A vicar choral of Sarum, when admitted a probationer, took an oath to the same effect:—"Psalterium bene addis-"cam infra annum." See "Sta-"tutes of Sarum," p. 15.

[2] O.R., i. 305.

one could neither read nor sing; another, after floundering about a little while, refused to attempt any further answer, and was promptly suspended from his functions; a third, old and blind withal, could neither see nor repeat by heart the words of the "canon," or of the gospel, and he was forbidden to officiate any more. Vitalis himself, the Perpetual Vicar of Sunning, was therefore admonished that, unless he obtained the services of more efficient "capellani"—in these days we should call them "assistant curates"—the dean would take the benefices into his own hands.[1]

Of course there were examinations in which the candidates were declared to be "sufficiently learned" (*sufficienter literati*), but they were the exception rather than the rule, and the dean was often compelled to accept a low standard of efficiency.

Possible reasons in part for this ignorance.

The evil days through which they had so recently passed, may, in part, account for the sad ignorance that prevailed among the rural clergy. Even a cursory examination of these records of decanal visitations shows how many of the duties of the diocesan were delegated to suffragan bishops. For even when not driven from his diocese by persecutions and exactions, the bishop himself was too often engaged in affairs of state to be able to give to it that personal superintendence which alone could ensure the efficiency of his clergy.

Marriage of clergy, though not openly allowed, yet tolerated.

Whilst writing on the subject of the clergy, it may be noticed, in passing, that the various statutes of councils forbidding their marriage would seem, at all events in country places, to have been but partially enforced. Rome had spoken plainly enough; in 1075 Gregory VII.,[2] better known as Hildebrand, had written a letter denouncing such marriages, and forbidding any one to hear mass from a married priest. In England, Anselm, at a synod held at Westminster in 1102,[3] and

[1] O.R., i. 306.
[2] R. de Hovenden, i. 133.
[3] See Freeman's Norman Conquest, v. 221.

in formal statutes framed in 1108,[1] had also distinctly pronounced such marriages wrong. These or similar statutes were issued also by the Council of London, held in 1129, under archbishop Baldwin, and by that of Westminster, held in 1175, under archbishop Richard. Nevertheless, some fifty years afterwards, a married priesthood would seem to have been by no means exceptional, and was at least tolerated, or at least unrebuked, in parishes under the jurisdiction of the Dean of Sarum. One instance named in the Osmund Register is conclusive enough. The chapel of Wokingham, together with a certain quantity of glebe-land, is said to have been held by Alured, a priest, and to have been held by his son and other direct descendants, for successive generations, several of them being described as "deacons."[2] There is, moreover, at this part of the Register a marginal note, calling attention to the circumstance,—"pres- "byteri et diaconi *uxorati*."[3]

Various classes of churches in the thirteenth century.

(2.) As we learn somewhat concerning the clergy, so we are told a little concerning the churches of these early days. We meet with three kinds of churches: (1) the old *parish churches*, whose rights were always carefully guarded; (2) the *chapels* (*capellæ*), dependencies served for the most part by "capellani annui," with

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[1] R. de Hovenden, i. 166.

[2] O.R., i. 359. Other passages, in which a married clergy is expressed, or implied, will be found at i. 285, 275, 289.

[3] On this point, the more so as in ancient times there was much sympathy between the church in Wessex and the old British church, the following remarks may be inserted:—"The Anglo-Saxon priest "was not compelled to celibacy, "though bishops and councils en- "deavoured to enforce it. The "marriage of bishops, as well as of "priests and deacons, was the "ordinary rule in Wales down to "the *thirteenth* century at least. "Three, if not four, married bishops "sat at Llandaff one after another "in the eleventh and twelfth cen- "turies, a father and son among "them. Sons of bishops and "priests are continually mentioned, "and that too without a hint of any "feeling against them, almost until "the days of Giraldus himself." Haddan's Remains, p. 209.

certain privileges of greater or lesser extent granted to them; and (3) the *oratories*, literally "places for prayer," a term applied to a private chapel in a house, or in the open fields, as distinguished from a parish church or chapel, and the use of which was strictly limited, except withsp ecial leave, to the owner and his immediate dependents.

The parochial system in ancient and modern times.

A great distinction is to be observed between the parochial system in ancient times, and that which has found especial favour in modern days. Then, to all intents and purposes, the parish church was the mother church; when more privileges were demanded, by an increasing population, chapels were built, all of which were still dependent on the mother church, the rights of which were still jealously guarded. Examples of such a natural development of the parochial system, were, within a few years ago, plentiful enough in our diocese, and are not quite a thing of the past even now. Bradford had its seven dependent chapels; Melksham, and Westbury, in like manner, had their daughter churches, all owing allegiance to them. Gillingham remains still—almost a solitary example of the primitive state of things. Modern ideas, and modern legislation, have reversed it,—now the old parishes are being one by one gradually disintegrated, and a number of virtually separate and independent benefices formed out of them. It is no part of our work to discuss the merits of the two plans, save so far as to point out the difference between primitive and modern arrangements. If the latter be the means of increasing activity by the multiplication of separate agencies, it must needs be at times at some sacrifice of that unity of action, which after all must be the real strength of the church.

Examples of such parochial arrangement,

Thus HEYTESBURY had its dependent chapels or prebendal churches at Titherington, Horningsham, Knook, Hill Deverel, and Swallowcliff;—SUNNING, at Erlegh, Sindlesham, Roscampe, Wokingham, Herst, Erburfield, and Sandhurst;—MERE, at Seles and Chadenwick;

—GODELMING, at Hertmere, Catteshull, and Tiwerleigh.

The larger, or mother churches, would seem to have been built of stone; some of them at no very distant time, it may be, before the visitation of the dean in 1220. At MERE there were three altars in honour respectively of the blessed Virgin, S. Mary Magdalene, and S. Thomas of Canterbury. The church itself was duly dedicated in honour of S. Michael the Archangel, and had a tower with four bells; but its chancel was reported as unroofed, and its churchyard unenclosed and open to the intrusion of cattle. No complaint is made of the collegiate church of HEYTESBURY, which was well provided with its staff of canons and vicars. At GODELMING, there was a perpetual vicar, by name Richard, who had been appointed by Savaric,[1] treasurer of the cathedral (1176–1192), possibly some forty years previously, but who seems to have been an habitual non-resident. At SUNNING, there was a church called by the name of S. Andrew, but still to be formally dedicated, and in need of repair. The inefficiency of the "capellani" provided by Vitalis the vicar, for the various services of the church, has already been noticed. Though SUNNING would seem to have been in an especial sense under the jurisdiction of the dean, who was not without a beneficial interest there, the vicar had "no house wherein he might lay his head,"[2] and a site was granted for one by the dean at, or shortly after, his visitation in 1220.

The mother-churches commonly built of stone.

Condition and circumstances of them.

Of the dependent chapels we are told, that though some of them were built of stone there were not a few, and amongst them some of the more ancient, which were built of wood. At HILL DEVEREL[3] the structure was of

Chapels and smaller churches often built of wood.

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[1] This was Savaric de Bohun, who was treasurer of the cathedral (*c.* 1176–92), and who became Bishop of Bath and Wells in 1192. See Sarum Fasti, p. 343.

[2] O.R., i. 289.

[3] O.R., i. 312.

stone, though in need of reparation, covered with lead, duly dedicated to the honour of the blessed Virgin, having its baptistry and cemetery. Of like material was the church at HORNINGSHAM,[1] which was covered with shingles, and called, though not formally dedicated, by the name of S. John the Baptist, having a baptistry but no proper font—there being instead of it *plumbum minus honestum*—without a burial ground, receiving the "holy oils" and "chrism" from Heytesbury, its site unenclosed and profaned by cattle and swine, with the divine office celebrated but three times in each week.

Ruinous condition of some of the chapels.

Of chapels built of wood we have that of EDBURGFELD (now Arborfield), a dependency of Sunning, described as *vetus lignea*, and altogether in a ruinous condition,[2] with its burial ground overrun by cattle and even by swine, which, though not dedicated formally, was in honour of S. Bartholomew the Apostle. Again at CNUCH (= Knook),[3] a dependency of Heytesbury, the chapel was of wood, its chancel being covered with lead, and the nave with shingles, founded, though not yet dedicated, in honour of S. Mary Magdalene, and having its baptistry and two altars. In like manner the chapels at HERTMERE,[4] and at ERLEGH S. BARTHOLOMEW,[5] were of wood, though in the last-named case the chapel was about to be rebuilt of stone. At ERLEGH S. NICHOLAS[6] this change from wood to stone had been already effected as concerned an "oratory" there. But neither there nor at Sindlesham[7] does there appear to have been a ministering chaplain.

Names given to churches before

It will have been noticed that many of the chapels are spoken of as having been dedicated to some particular saint before any formal act of consecration had

[1] O.R., i. 313.
[2] O.R., i. 282.
[3] O.R., i. 281.
[4] O.R., i. 297.
[5] O.R., i. 309.
[6] O.R., i. 307.
[7] O.R., i. 277.

been performed.[1] This may have been owing, in part, to the troubles of the times. It does not seem to have been an unusual custom, however, even in subsequent days, as the personal attendance of the diocesan bishop must always have been a matter of difficulty, whilst he was so constantly engaged in affairs of state. Many entries might be selected from the episcopal registers, from which we learn how a suffragan bishop was delegated from time to time to consecrate a number of churches. formal consecration.

Another point worthy of notice is the jealous way in which the rights of the mother-church were guarded. The chaplains of the dependent churches could only receive the "holy oils" and the "chrism" from the mother-church, or from one that might stand in some such relation to them. One of the conditions annexed to the chaplains at Sindlesham was, that they should do nothing to the detriment of the mother-church of Sunning, by receiving to their ministrations those who ought to go to the mother-church; and that even if on high days they occasionally did so, the oblations offered should be handed over to the chantry-priest at Sunning. Indeed, the dean suspended for a time the chaplain ministering at Erlegh S. Nicholas for so transgressing, and distinctly forbad his receiving any save Thomas, a knight, who held land there, together with his wife and the "free" members of his household (uxorem suam et *liberam* familiam suam). In the case of the first-named chaplain, who ministered at Sindlesham, he also was suspended for some days, the condition of the removal of such a sentence being that he should go on the fol- The rights of mother-churches jealously guarded.

[1] Examples may be seen at i. 280, 283, 295, 313. In the episcopal register there are entries which abundantly confirm the statement in the text. Thus in the Mortival Register (2) under the date 1315 we have the entry "Licentia data epi- "scopo Menevensi ad *dedicanda al-* "*taria*,"—and under 1326, "Quin- "quaginta et tres ecclesiæ dedicatæ "per Robertum Petit, episcopum "Enachdunensem" (Enaghdun).

lowing Sunday and solemnly place on the altar at Sunning the oblations which he had received from any of its parishioners.[1]

Reverence paid to holy places.

But desolate as was the condition of many of the churches and churchyards, there was a touching reverence paid to "holy places" in ancient days. One instance may suffice. The chapel of Tywerleigh stood in the open fields near Godelming, and hard by was an ancient churchyard. The original church of Godelming stood there, but probably had been removed in order to be nearer the bulk of the population. The little chapel was erected on its site, and three times each year—on the festivals of the Purification, and Nativity of the blessed Virgin, and on the vigil of the Assumption—there was divine service there, because, it is added, of the sacredness of the spot[2] (propter *devotionem* quæ habetur ad locum illum).

Many of the chapels let "on farm."

Very many of the chapels would seem to have been, so to speak, "farmed,"[3] those holding them being bound to pay an annual sum to the patron or vicar. The chaplains themselves received their remuneration, at all events partly, in kind. Among the receipts of the chaplain of Ruscomb were "two loads of fine wheat," paid by Vitalis, the vicar of Sunning.[4] Among those of the chaplain of Erlegh S. Bartholomew were "four loads of "corn, two and a half of fine wheat, and two and a half "of barley."[5]

Stipends paid partly in kind.

Churchyard cross.

In two cases we have mention of a churchyard cross,[6] at Erlegh S. Nicholas, and at Erlegh S. Bartholomew. In both cases the cross was of wood, and on it and around it were strewn green boughs and flowers on Palm Sunday (*rami in die Palmarum*). Such a cross usually stood in the southern part of the churchyard. It was one of the "stations" at which the procession

[1] O.R., 278, 310.
[2] O.R., i. 297.
[3] See examples in O.R., 277, 278, 283, 290, 296, 297, 305.
[4] O.R., i. 279.
[5] O.R., i. 309.
[6] O.R., 307, 309.

stopped, and where the boys sang the well-known hymn "*Gloria, laus, et honor,*" &c.[1]

The "ornaments" and books of the churches.

(3.) A few words must be added on the "ornaments" and "books" of the churches.

As regards the cathedral itself, we are fortunate enough in having a full list of its treasures, which, no doubt, was specially prepared with the removal from Old to New Sarum immediately in prospect.[2] This list will speak for itself; the more so, as it is hoped that all technical or unusual words will be found satisfactorily explained in the accompanying glossary. No less than four "Texts,"[3] bound in gold or silver, and enriched with numerous jewels, head the list. There were included also many copes and chasubles, all more or less adorned with beautiful embroidery and precious stones. There were no less than four pastoral staffs, one of them, though broken, treasured highly, because it had once belonged to the saintly Osmund. There was many a costly vestment, once worn by canons then resting beneath the shadow of the old cathedral; of bishop Roger; of Azo and Richard, successive archdeacons of Sarum; of Ranulf, treasurer; of John, succentor. There was a pall which bishop Herbert had offered at the tomb of S. Osmund. There was a large silken veil, besides smaller veils of the same costly material, for the sepulchre and the fonts. There was also, in 1214, a chasuble which was afterwards used at the burial of Thomas, treasurer of the cathedral, for it was the custom for priests to be buried in their sacred vestments.[4]

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[1] Much information respecting the processions, and services, on Palm Sunday, will be found in Rock's "Church of our Fathers," iv. 67, 227. See also the Sarum Processional (edited by Dr. Henderson, 1882), pp. 43–53.

[2] O.R., ii. 127–141.

[3] For the technical meaning of "TEXT" see i. 117, *note*, and Glossary, *s.v.*

[4] Rock's Church of our Fathers, ii. 304.

Inventories prepared for the dean at his visitation.

Short inventories also are given to us of the "ornaments" and "service-books" of the various parishes visited by the dean. Often complaint was made of deficiency,—in one case we have the remark "magna est "*penularia* vestimentorum,"[1]—and elsewhere "missale "vetus *nullius pretii.*"[1] In the larger churches there was little need to complain; but in the smaller ones, partly through poverty and partly through the troubles of the times, there was often a great lack of both vestments and books. At MERE there was reported a sufficiency, both of "books" and "ornaments;" they had there a portable marble altar, and a processional cross of copper, and no less than three "pyxes;" one of *ivory*, overhanging the altar, with the eucharist enclosed in it, a second of *silver*, for carrying the eucharist to the sick, a third of *wood*, painted.[2] So too at HEYTESBURY[3] and SUNNING,[4] the requirements of the dean were fairly satisfied, though in the latter case he pronounced the antiphonary to be insufficient (*minus sufficiens*). But the case was entirely different in the lesser and dependent churches. At HERST,[5] for example, though they had a marble font and a pyx of Lymoges work, the gifts probably of some good neighbour, both breviary and gradual were pronounced to be old and worthless, the bell-turret had fallen down, and the vicar had to struggle with the burden, which he deemed intolerable, of paying an annual sum of ten marks to the dean. At WOKINGHAM[5] there was no breviary at all, and the gradual was a worthless one. At RUSCOMB,[6] the chapel of which was unroofed, missal, gradual, psalter, troper were all declared to be "*nullius pretii*," and the font was of wood. At SWALLOWCLIFF,[7] the pyx for the eucharist was of

The larger churches fairly supplied.

Deficiency in "ornaments" and books in smaller churches.

[1] O.R., i. 282, 279.
[2] O.R., i. 290.
[3] O.R., i. 294.
[4] O.R., i. 276.
[5] O.R., i. 280.
[6] O.R., i. 279.
[7] O.R., i. 311.

wood and pronounced "*debilis*," whilst among the "defects" were reckoned nearly every office-book, besides "ampullæ" for the water and wine, even a stole and maniple, besides a suitable (*honesta*) pyx for the eucharist. The super-altar was insecurely fixed in its wooden frame, which was decayed and rotten, the chalice was well nigh broken at its stem. At HORNINGSHAM [1] there was neither surplice nor rochet, and only a wooden pyx enclosed in a silken tabernacle. At HILL DEVEREL, though there were two portable marble altars, there was no pyx at all, the eucharist being placed in a silken bag (*in bursa serica*).

Such inventories prove the poverty of the times.

Such an enumeration shows the poverty, if not the neglect, of these early days, and so of the necessity of the statute passed in 1214, as part of what is termed the "Nova Constitutio," at the very time when the removal of the cathedral from Old Sarum was in immediate prospect, respecting the regular visitation of prebendal estates and parishes by the dean.[2]

The gradual increase in the power of the Church of Rome.

There are other matters arising incidentally out of the Osmund Register on which one is tempted to touch, but as they relate to the church of the thirteenth century generally, and not to that of Sarum in particular, they can hardly fittingly have a place here. One of them is the gradual and sure increase of the power of the church of Rome during the period which has been under review. The subject has been well discussed by the learned historian of the Norman Conquest. Our diocesan records well confirm the conclusions to which he comes. Indeed even a cursory examination of the Osmund Register, especially in its latter portions, where we have claim after claim repeated, and ultimately enforced, by the papal legates and other authorities, shows that a wonderfully increased power and influence had accrued to the Roman Pontiff between the end of

[1] O.R., i. 314. | [2] Ibid, i. 379.

the eleventh and the commencement of the thirteenth century.

The editor has again to express his thanks to those many friends, most of them already named in the close of the introduction to the former volume, and some of them unknown to him except by correspondence, who have willingly from time to time assisted him in his desire to give as accurate and complete an edition as might be possible of what is a priceless and unique record. He feels bound in an especial manner to mention the kindness of Mr. A. R. Malden, of the Diocesan Registry, at Salisbury, who has grudged no trouble in referring from time to time to the original manuscript, for the purpose of testing the accuracy of the transcripts, and in facilitating the production of the interesting *fac-simile* of the folio of the Osmund Register which is contained in this volume. And it would be indeed ungrateful if he were not to repeat his obligations to his kind friend Canon E. A. Dayman; for to him he is in great part indebted for the "Glossary" that is appended to the record itself. Full as the Osmund Register is of technical, and, to very many persons, unusual expressions, it is indeed a source of real satisfaction to the editor to have had, in this part of the work, a fellow-helper, than whom, from long previous study, no one is more able, and, as he willingly testifies, more ready to give his invaluable assistance.

W. H. Rich Jones.

Bradford-on-Avon,
June 1884.

HISTORIA TRANSLATIONIS VETERIS ECCLESIÆ BEATÆ MARIÆ SARUM AD NOVAM.

HISTORIA TRANSLATIONIS VETERIS ECCLESIÆ BEATÆ MARIÆ SARUM AD NOVAM.

Fol. 60.[1] Temporibus HERBERTI bonæ memoriæ quondam Sarum episcopi, sæpius fuit inter canonicos ecclesiæ Sarum et diutius deliberatum, de ecclesia eadem usque ad locum liberiorem et commodiorem transferenda,[2] utpote quæ fuerat regiæ munitionis ambitu circumscripta, et ob hoc multiplicibus molestiis et cotidianis oppressionibus et injuriis mirabiliter immo miserabiliter exposita. History of the removal of the cathedral from Old to New Sarum.

Diebus igitur dicti episcopi, eatenus res illa devenit, ut per ipsius industriam, qui quidem vir providus erat, et in temporalibus strenuus, area fuisset communi consilio provisa, in qua predicta posset ecclesia commodius collocari; singulis etiam canonicis suus fuit, in quo sibi mansionem construerent, locus proprius assignatus, illustri rege Anglorum Ricardo, suum ad id assensum et favorem liberaliter impendendo. Processu vero temporis dictus episcopus sedens, et sollicite computans, utrum haberet sumptus ad perficiendam propositi sui magnitudinem, suas omnimodas vires æstimavit excedere; et licet vir esset dives et assiduus, manum, quam ad fortia mittere proposuerat, sub ascella reposuit, nec eam ad os ulterius applicare studuit; ut videlicet opere compleret quod ore promisit. Sed factus est de "filiis Effrem" qui "intendunt arcum," id est bonum aliquid propositum concipiunt, et sagittas etiam emittunt; id est, de Attempts made in the days of bishop Herbert Poore.

[1] Folio lx. (*pp.* 3–7) of this manuscript is written on parchment of a different and stouter texture than those which follow, and in a very careful handwriting.

[2] Marginal note,—"Nota formam "translationis Veteris Sarum ad "Novam."

concepto proposito studiose loquuntur, et suas in longinquum pollicitationes projiciunt, sed "in die " belli,"—videlicet, cum operari deberent, viso mari, et magna sumptuum amaritudine, et divitiarum suarum diminutione,—retrorsum " convertuntur." Qui quidem episcopus, regnante postmodum crudelissimo rege Johanne, in facultatibus et possessionibus suis ita mirabiliter noscitur fuisse dampnificatus, ut in ipso manifestius elucesceret quod plerumque fieri solet, ut videlicet,—Violenter nitatur eripere " Fiscus,"[1] quod ex voto debuerat accepisse " Christus." Utrum autem idem episcopus vir sanguinum fuerit, et ob hoc domum Domino ædificare non licuerit, an in hoc suo successori viro quidem quietissimo et pacifico divinitus delatum fuerit; nescio. Deus scit. Ego vero rem prosequar prout diebus meis, Domino prosperante, processit.

Various hindrances preventing bishop Herbert Poore from carrying out his wishes.

A.D. 1217. ANNO GRATIÆ MCCXVII°, cum predictus episcopus Herbertus diem clausisset extremum, dicto etiam rege Johanne similiter defuncto, et negotia regni viriliter procurante domino Gualone, sanctæ sedis Romanæ cardinali, et ejusdem legato, postulatus fuit dominus episcopus Cicestrensis, Ricardus, predicti Herberti frater germanus, ut ad sedem Sarum auctoritate domini Papæ transferetur. In ipsius equidem translatione specialiter æstuabat ecclesia Sarum, utpote quæ ipsum pluribus annis prius habuerat decanum strenuum, et quem noverat summè litteratum, immo et quod longè excellentius est, omnibus bonis moribus sufficienter ornatum. Ad idem etiam totum regnum acclamabat, eo quod ipsum invenerat contra Ludovicum, filium regis Franciæ, et suos Francigenas qui tunc temporis

The decease of bishop Herbert, and the translation of his brother, bishop Richard Poore, to the see of Sarum.

[1] This use of *Fiscus*, as denoting the Royal Treasury, is not uncommon. In Juvenal (Sat. iv. *l.* 55) we have the expression "Res Fisci est." Here the meaning is that the "King's Treasury" sought to grasp what was due to the "Treasury of Christ." The Latin "*fiscus*" was the equivalent of the English "*hoard*." In course of time it was called "*scaccarium*" (=*exchequer*). See Stubbs, Const. Hist. I. 377.

regnum ipsum occupare venerant, pugilem fidelem et eximium. Dictus etiam legatus translationem predictam studiose procurabat, quia ipsum habuerat in tractandis regni negotiis socium fidelissimum. "*A Domino* "*factum est istud*"—ut et omnes optarent quod Deus providerat; et quod Dominus tandem efficeret, quod universitas postulabat. Relatione igitur super hoc ad sanctam sedem Romanam transmissa, et responsione domini Papæ subjuncta, promotus fuit vir ille venerabilis in episcopum Sarum.

A.D. 1218.

Messengers sent to Rome asking for letters from the Pope sanctioning the removal of the cathedral.

Anno gratiæ mccxviii° dictus episcopus super doloribus et pressuris ecclesiæ Sarum, novæ nuptæ suæ, gladio compassionis graviter confossus, et de ejusdem liberatione non mediocriter sollicitus, decanus etiam et capitulum ejusdem ecclesiæ pariter cum eo, ad illam summam civitatem refugii, quæ est mater et magistra omnium, quæ in orbe sunt, civitatum Dei; hoc est ad sacrosanctam sedem Romanam summos nuncios destinaverunt, qui necessitates ecclesiæ suæ et multiplices incommoditates sitûs ejusdem diligenter exposuerint. Literas domini Gualonis, tunc in Anglia legati, super inquisitione super hiis ab eo de mandato domini Papæ celebrata, secum deferentes, et tandem ex benignitate sedis apostolicæ indulgentiam reportantes sub hac forma;—

Fol. 60, *verso*.

The bull of pope Honorius III.

"Honorius episcopus servus servorum Dei, venera-
" bili fratri . . . . episcopo, et dilectis filiis decano et
" capitulo Sarum, salutem et apostolicam benedic-
" tionem:—

Recital of the various inconveniences of the site at Old Sarum.

"Ex parte vestra, fili decane et capitulum, fuit
" olim propositum coram nobis quod ecclesia vestra,
" ex eo quod infra Sarum munitionis ambitum est
" constructa, tot subjacet incommoditatibus et pres-
" suris, ut non possitis in ea sine magno corporis
" periculo residere. Cum enim in loco sit posita

" eminenti quasi continua ventorum collisione concu-
" titur, ita quod præter id, quod divina celebrantes
" officia vix potestis mutuo vos audire, adeo sit ruina-
" tus locus ipse, ut commorantes in eo frequenter
" incurrant perpetuas passiones, vixque sufficiant ad
" tecta ecclesiæ reparanda, quæ frequenter ventis inva-
" lescentibus dissipantur. Aquam quoque sæpe cogun-
" tur tanta pecunia comparare, quæ alias posset sufficere
" ad emptionem communis potûs regionis illius, nec
" patet etiam aditus ad eandem sine licentia castel-
" lani. Sicque contingit quod in capite jejunii, Cœna
" Domini, synodis, et ordinibus celebrandis, ac aliis die-
" bus sollempnibus, fidelibus volentibus ipsam ecclesiam
" visitare, denegatur ingressus, proponentibus custodibus
" castri per hoc munitioni periculum imminere. Domos
" præterea, quæ vobis sufficiant, non habetis ibidem,
" unde cum plures laicorum domos conducere com-
" pellantur, propter hæc et alia incommoda multi ab
" ipsius ecclesiæ obsequio se absentant. Nos igitur
" providere volentes, dilecto filio nostro Gualoni, titulo
" Sancti Martini presbitero-cardinali, apostolicæ sedis
" legato, per nostras dedimus litteras in mandatis, ut
" per se vel per alios quos expedire videret, super pre-
" missis et aliis inquireret diligenter et sollicite verita-
" tem, et quod inveniret nobis fideliter intimaret. Qui
" cum depositiones testium super his receptorum, nobis
" sub sigillo suo transmisisset inclusas, ipsas per magis-
" trum Gram̃., capellanum nostrum, fecimus inspici
" diligenter, qui repperit ea sufficienter probata, quæ
" nobis exposita fuerant super incommoditatibus ante-
" dictis. Comperta igitur per fidelem relationem ipsius
" plenius lucritate, transferendi ecclesiam ipsam ad
" locum alium opportunum, liberam vobis concedimus
" auctoritate presentium facultatem. Salvo nimirum
" cuilibet personæ tam seculari quam ecclesiastico jure
" suo, et ipsius ecclesiæ privilegiis, dignitatibus, ac
" libertatibus omnibus in suo statu ac robore dura-
" turis. Nulli ergo hominum omnino liceat hanc

The difficulties of obtaining a supply of water; and the treatment of the canons by the custodian of the castle.

Due inquiry made by Gualo, a cardinal, and legate of the Pope.

Full permission given for the removal of the cathedral.

" paginam nostræ concessionis infringere vel ei, ausu
" temerario, contraire. Si quis autem hoc attemptare
" præsumpserit, indignationem Omnipotentis Dei, et
" beatorum Petri et Pauli apostolorum ejus se noverit
" incursurum. Dat. Laterani, quarto kalendas Aprilis, A.D. 1219.
" (March 29) pontificatus nostri anno secundo."

The bishop resolves to summon all the canons to take counsel on the matter.

VOLENS IGITUR et sollicite satagens ut res ista, quæ per Dei misericordiam inchoata fuerat fine felici compleretur; et ne de ipso dici posset illa parabola evangelica,—"*Homo iste cœpit ædificare et non potuit* " *consummare*,"—sine dilatione omnes illos quos res illa precipue contingebat, videlicet, canonicos Sarum, fecit convocari, qui quidem pro majori et potiori parte presentes, super dicto negotio sic statuerunt et suum super hoc statutum scripto autentico firmaverunt:—

Formal record of statutes passed in chapter for the furtherance of the work.

"OMNIBUS SANCTÆ MATRIS ECCLESIÆ filiis, tam
" presentibus quam futuris, ad quos presens scriptum
" pervenerit, RICARDUS, divina permissione Sarum ec-
" clesiæ minister humilis, et A. ejusdem loci decanus,
" et capitulum Sarum, salutem in Domino.

A general meeting of canons approve of the removal of the cathedral.

"INDULTA nobis a sanctissimo patre nostro P. P.
" Honorio libera facultate ecclesiam Sarum ad locum
" commodiorem transferendi propter multas incommo-
" ditates et pressuras quibus subjacebat, et de quibus
" sufficienter ei fides facta fuerat, et sicut in rescripto
" plenius continetur; generalem fecimus canonicorum
Fol. 61.[1] " convocationem Sarum, omnibusque pro majori parte,
" per se, vel procuratores suos, in capitulo residentibus,
" examinatis singulorum diligenter votis et voluntati-
" bus ab omnibus et singulis concorditer fuit respon-
" sum, summè utile esse et expediens quod ad locum
" transferetur commodiorem; et in hoc communiter
" et concorditer consenserunt.

[1] Fol. 61, 62 (*pp.* 7–17) are very carefully written, but in handwriting somewhat later in appearance than fol. 6. (See note on p. 3.)

They pledged themselves for seven years to contribute, according to the value of their prebends, to the work.

"CUMQUE de sumptibus et expensis quas translatio " requirebat et novæ fabricæ constructio desiderabat " ibidem, et ab eisdem diligenter tractaretur ; atten- " dentes quod efficacius et celerius adimplet univer- " sitas quod inutiliter interdum conatur unitas; pro- " miserunt universi et singuli se ad novæ fabricæ " constructionem pro facultatibus præbendarum sua- " rum continue usque ad septennium libentissime et " prompto animo subventuros. Ad majorem securi- " tatem cartam promissionis exponentes singulorum " subscriptionibus communitam, in quâ, quid et quan- " tum quilibet eorum annuatim promiserit certis ter- " minis usque ad septennium persolvendum evidenter " exprimitur.

The canons who were absent to be pledged in like manner to contribute to the work.

"DE CANONICIS autem absentibus, et qui in remotis " agebant, qui licet vocati fuissent commodè interesse " non poterant, nec pro se mittere procuratores, de " communi providentia canonicorum, quorum major et " sanior pars ad illum diem propter hoc convenerat, " decretum est, ut absentes tanquam pars suo toti con- " gruens, presentium canonicorum exempla sequentes " pro facultatibus præbendarum suarum, ad construc- " tionem fabricæ matricis ecclesiæ, singulis annis, us- " que ad septennium sine contradictione conferrent, " sicut alii qui in carta promissionis annotantur. Et " ne a promissione tam honesta infra terminum pos- " sit aliquis nostrûm alicujus machinatione recedere, " presenti scripto, nostro, et capituli, sigillo roborato, " necnon et singulis subscriptionibus communito, omnes " et singuli voluntarie nos obligamus, terminos de " communi providentia quatuor statuentes, in quibus " annis singulis usque ad septennium, quartam par- " tem pecuniæ annuatim promissæ, sine contradictione " et sine fraude, persolvemus ad constructionem et, " per Dei gratiam, ad consummationem fabricæ nostræ " convertendam.

A deed drawn up duly signed and sealed, setting forth the contributions due from each.

"Sunt autem hii termini:—*primus*, in festo Om- Terms of payment, and the authorised receiver of the contributions.
" nium Sanctorum (Nov. 1);—*secundus*, in Purifica-
" tione beatæ Mariæ (Feb. 2);—*tertius*, in Ascensione
" Domini (April 30—June 3);—*quartus*, in '*Ad vin-*
" *cula*' Sancti Petri (Aug. 1). Solutio autem dictæ
" promissæ pecuniæ facienda est in capitulo Sarum ad
" predictos terminos, illis qui ex parte episcopi et
" capituli ad hoc fuerint deputati.

"ACTUM, anno Verbi Incarnati MCCXVIIIº, pontifica-
" tus nostri anno secundo, in capitulo Sarum, in die
" sanctorum Processi et Martiniani (July 2)."

PRESTATIO autem singulorum et ad novam fabricam pollicitatio, tam episcopi, scilicet, quam canonicorum, quia temporalis fuit et non perpetua, et non nisi ad terminum septennii duratura, non est in serie scripti hujus comprehensa, immo potius exterius in margine comprehensa et contenta. The arrangements being temporary, the amount to be contributed by each entered in the margin of the deed.

EODEM ANNO dedit dominus episcopus Willielmo de Wanda, præcentariam, et præbendam [1] in ecclesia Sarum quas Thomas de Disci prius habuerat, et hoc in Adventu Domini; ita quod eodem die quo installatus fuit, decano A. absente, antiphonam illam vocatam "*O* " *Sapientia*" [2] solempniter inchoavit. A.D. 1218.

The precentorship conferred on William de Wanda.

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[1] This prebend was that of "HEYTESBURY," which was afterwards permanently annexed to the dignity of the deanery. See Sarum "Fasti," p. 390.

[2] This was the first of the antiphons of the "Magnificat," which was sung on December 16, in Advent, after the service of compline.

A.D. 1219. A wooden chapel erected; service held there and a cemetery consecrated, on the feast of the Holy Trinity.

Anno Gratiæ mccxix° inchoata fuit nova capella lignea apud Novas Sarum in honorem beatæ Virginis die Lunæ proxima post clausum Paschæ, et infra breve tempus eatenūs perducta, ut in festo Sanctæ Trinitatis proximo sequenti, dominus episcopus in ea primo divina celebraret,[1] et cymiterium ibidem dedicaret.

Decease of R. de Clifford; his legacies to the church.

Eodem anno obiit Ricardus de Clifford, qui legavit ecclesiæ Sarum unum ciphum aureum et unum coclear aureum.

The removal from the old to the new site fixed for All Saints Day (Nov. 1).

Eodem anno, Ricardus episcopus, A. decanus, W. precentor, H. cancellarius, A. thesaurarius Sarum, in festo Assumptionis beatæ Virginis (Aug. 15), anno pontificatus ejusdem episcopi tertio, in capitulo Sarum convenientes, unanimi assensu canonicorum qui tunc aderant, provide statuerunt faciendam esse transmigrationem de loco veteri ad novæ fabricæ locum, ad festum Omnium Sanctorum proximē sequens, ab illis qui vellent et possent; aliis interim intendentibus ædificationi.

Fol. 61, *verso*.

Arrangements as to the rights of first builders of houses, in case of their decease.

Statuerunt etiam quod primi tantum ædificatores, tam canonici quam vicarii decedentes, percipiant duas partes justi pretii pro superedificato, tertiâ parte cedente solo, domorum ordinatione et collatione, post primam domorum vacantium venditionem episcopo relinquenda. Familiâ vero defuncti primo ædificantis, vel illo cui assignatæ fuerint per defunctum predictæ duæ partes, remanente in possessione domorum quoad satisfactum fuerit de predicto pretio secundum ultimam defuncti voluntatem.

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[1] Marginal note,—"Celebratio divinorum in capella."

ITEM ibidem statutum est, ut portione assignata ad opus fabricæ ad quatuor terminos a singulis canonicis solvenda, ita videlicet quod habito respectu ad tempus percipientium, singuli respondeant pro portione illa quam percipiunt, tam vivi quam mortui, tam canonici quam vicarii, quam etiam capellani; ita quod vicarius, canonico domino suo respondeat.

Each canon or vicar to be responsible only for a sum proportioned to his actual receipts.

DECREVERUNT etiam quod qui portionem assignatam dictæ fabricæ, infra octo dies a termino jam prefixo, non solverint, dilationemve non impetraverint, sciant se ab illo die suspensos ab ingressu ecclesiæ, nisi casu fortuito, qui in ejus potestate non sit, excusentur.

Penalty of defaulting canons.

ITEM decedentibus canonicis, remaneant in præbenda omnia solo cohærentia appendicia, omnia fixa, una etiam mensa ad minus cum tripodibus, et sedilia præbendæ remaneant eidem.

On decease of canons certain "fixtures" to be left on the prebend.

ADHUC AUTEM, et sicut prius, idem episcopus, de premissis sollicitus, videns quod non sufficerent sumptus isti ad perficiendum, prædicatores, immo magis elemosinarum petitores, per diversos episcopatus in Anglia, consilio Capituli sui, destinare curavit. Cumque super his, clericos inferiores ecclesiæ suæ, videlicet vicarios, diligenter convenisset, aliqui eorum matris suæ miseriis filiali compatientes affectu, in se tantum et tam pium onus susceperunt; sed statim in crastino, vel pravorum consilio vel instinctu diabolico, quod prius annuerant penitus renuerunt; nec unus quidem ex omnibus eis inventus est, qui in se onus istud, ob ecclesiæ suæ honorem, susciperet. Anxius igitur admodum predictus præsul, de tot filiorum degenerum defectibus, ad excellentiores ejusdem ecclesiæ filios, videlicet, personas et canonicos, cum lachrimis et suspiriis, sua verba convertit; ex quibus, quibusdam se diversis

Preachers to be sent to collect alms throughout England.

The vicars first of all consent to go on such errand, but afterwards refuse.

The bishop appeals to the higher dignitaries and canons.

modis excusantibus, quidam injunctum sibi onus et officium gratanter susceperunt, et, instante Nativitate Dominica, relictis propriis domiciliis, et quæ sibi paraverant ad dies festos, peregre profecti sunt, unusquisque videlicet ad regionem sibi deputatam: *videlicet*, W. Precentor in episcopatum London; Magr. W. de Badestañ, Cantuar.; Magr. R. de Hertford in episcopatum Eliensem; Magr. H. Cancellarius in episcopatum Winton; Magr. W. de Wilton in episcopatum Exoniensem; Magr. Robertus Scotus in Scotiam; Magr. Lucas in episcopatum Cicestrensem; aliique postea simili modo dispersi sunt per loca diversa. De aliis autem, quæ ecclesiam nostram contingebant, negotiis, anno illo, nulla vel pauca ad meam pervenerunt notitiam, quia diutius absens fui in episcopatu London, nostræ ecclesiæ negotia, prout potui, procurans.

Names and destinations of the canons who went forth to ask alms on behalf of the cathedral.

A.D. 1220. Anno Gratiæ mccxx°, die videlicet beati Vitalis martyris, qui tunc erat iiii° kalendas Maii, (April 28) jactum fuit fundamentum novæ ecclesiæ Sarum.[1] Estimaverat autem dominus episcopus, ut eo die dominus rex ibidem advenisset, et dominus legatus, et dominus Cantuar.; et multi de magnatibus Angliæ, unde et hoc optentu multas expensas preparaverat, utpote omnibus advenientibus sollempne convivium facturus. Verum, propter colloquium eo tempore cum Wallensibus apud Salopesbuř. habitum, frustratus est dictus episcopus spe suâ. Cum autem negotium illud ulterius protrahere non posset, quia publica facta fuerat super hoc per totum episcopatum denunciatio, die ad hoc statuto convenit ad hoc cum magna devotione, paucis quidem comitatus comitibus vel baronibus, sed maxima multitudine plebis undique adventantis. Officio divino

The foundation of the new cathedral laid.

Fol. 62.

Description of laying the first, and

[1] Marginal note,—"Fundamentum jactum Sarum ecclesiæ."

completo, et invocata Spiritus Sancti gratia, idem episcopus, discalciatus, cum clero ecclesiæ ad locum fundationis processionaliter processit letaniam cantando. Finitaque letania, et sermone prius habito ad populum, idem episcopus *primum* lapidem posuit pro domino Papa Honorio, qui licentiam dederat, sicut ex premissis patet, ecclesiam Sarum transferendi; *secundum* vero pro domino Stephano, Cantuar. archiepiscopo, et sanctæ Romanæ ecclesiæ cardinali, tunc temporis cum domino rege in marchia Walliæ agente; *tertium* autem pro seipso lapidem novæ fabricæ adjunxit; *quartum* vero lapidem, Comes Sarum, Willielmus Longa-Spata, qui tunc aderat; *quintum*, Ela de Viteri, comitissa de Sarum, uxor prædicti comitis, mulier quidem laude digna, quia timore Domini plena. Post hanc autem quidam magnates, pauci tamen, suos singuli lapides apposuerunt; deinde A. decanus, W. precentor, H. cancellarius, A. thesaurarius; et archidiaconi et canonici ecclesiæ Sarum qui aderant, multitudine plebis quæ aderat acclamante, et pro gaudio collachrimante, suasque ad hoc elemosinas secundum datam eis a Deo facultatem prompto animo conferente. Processu vero temporis, magnatibus a Wallia reversis, accesserunt quidam eorum ad locum illum, et suos singuli lapides posuerunt, obligantes se ad aliquam specialem prestationem per totum septennium sequens.

the seven or eight succeeding stones, on behalf of, or by, various persons who are named.

The nobles returning from Wales afterwards each laid a stone and pledged themselves to a contribution for the next seven years.

De dono Willielmi Briwere Ecclesiæ Sarum. A.D. 1220.

Eodem anno dedit dominus Willielmus Briwere pulchram cuppam argenteam deauratam intus et extra ad reponendum eucharistiam, cum circulo argenteo, quæ quidem dependet super magnum altare, et est ponderis . . . . . .

Gift of a silver gilt "Pyx" by William Brewer.

De tribus factis memorandis in hoc anno.

A.D. 1220.

Three notable events occurred in this year: (1) the commencement of the new cathedral; (2) the coronation of the king; (3) the translation of the body of St. Thomas of Canterbury.

Referendum autem est, quod nec sub silentii latebris sepeliendum esse arbitror, quod hoc anno tria in Anglia facta memoranda contigerunt,—quorum *primum* fuit novi hujus operis inchoatio,—*secundum*, quod in festivitate Pentecostes proxime sequenti dominus rex Henricus, regis diademate, coronatus est Londoñ.,[1] in palatio regali apud Westmonasterium, archiepiscopis, episcopis, et proceribus Angliæ presentibus, necnon aliis pluribus alienigenis tunc in eodem regno potestatem habentibus. Et quamvis tot et tanti essent, simultatibus pleni, ad invicem sibi discordes, non est in aliquo scissa festivitas tanta vel turbata, sed sicuti regi adhuc innocenti et simplici exhibita prospere et in pace per omnia processit:—*tertium* vero est quod in crastino[2] apostolorum Petri et Pauli proximo sequente, translatum fuit corpus gloriosi martyris Thomæ, scilicet nonis Julii (July 7). Hujus autem eximiæ festivitatis circumstantias, quas et vidi et audivi, non refero; certus quod vel dominus archiepiscopus, vel suorum aliquis eas ad plenum conscripserunt, et notitiæ futurorum qui non interfuerunt fideliter transmiserunt, et longe melius quam per me possit res ista compleri negotium istud consummaverunt.

De canonicis a solutionibus ecclesiæ Sarum debitis cessantibus.

Canons in default of their contributions to have

In crastino Assumptionis Beatæ Virginis (Aug. 16) proxime sequenti, in generali capitulo, et presente epis-

[1] Marginal note,—"Nota de "coronatione Regis Henr. III., "Londoñ., post translationem eccle- "siæ."

[2] The text is given as in the manuscript, but July 7 would be "in crastino *octav.* S.S. Petri et "Pauli."

their prebends sequestrated.

copo, provisum fuit, quod si canonicus aliquis cessaret a solutione promissi sui ad fabricam novæ ecclesiæ infra septennium, si in episcopatu Sarum sit ejus præbenda, ut, statim post xv. dies a termino elapso, mittatur aliquis ex parte episcopi et capituli, qui debitum illud de blado in præbenda invento faciat, et quamdiu ibidem propter hoc moram fecerit, de bonis ipsius præbendæ sufficienter sustentetur.

In the case of prebends in other dioceses defaulters to be denounced to the bishop, and, if need be, excommunicated.

Si vero præbenda talium a solutione sui promissi cessantium in alio fuerit episcopatu quam in Sarum, ille episcopo denunciabitur per litteras episcopi et capituli, ipsum canonicum vel ab ingressu ecclesiæ suspensum, vel a divinorum celebratione, vel excommunicatum, secundum quod de ipsius contumacia capitulum judicaverit.

De morte Adami Decani Sarum.

A.D. 1220.

Sudden decease of Adam, the dean, at Sunning.

Et huic quidem capitulo tunc celebrato, quod in crastino Assumptionis incepit, et per triduum sequens duravit, interfuit Adam, decanus, sanus et incolumis, qui abinde apud Sunning̃. ire properavit, et illuc in octabis Assumptionis pervenit; et in crastino, videlicet, in vigilia beati Bartholomei apostoli, (Aug. 23) diem clausit extremum. Tertio autem die sequente fuit corpus ipsius apud Sarum delatum, ibique honorifice, ut decuit, in capella nova sepultum.

Fol. 62, *verso.*

De Electione W. de Wanda in decanum Sarum.

The bishop orders the chapter to be summoned for the election of a dean.

Ad mandatum igitur episcopi, confectæ fuerunt litteræ capituli ad citandum omnes canonicos Sarum qui in regno Angliæ agerent, quatinus dominica proxima post exaltationem Sanctæ Crucis (Sept. 20) apud Sarum convenirent ad eligendum decanum. Die autem statuto, presente episcopo, aderant pariter de capitulo canonici

circiter xxvii. Cumque diutius fuisset tractatum, quam formam electionis in concilio statutam vellent sequi, in illam tandem consenserunt, ut assumerentur ex eis tres canonici, qui secreto et sigillatim vota singulorum diligenter exquirerent, et in scriptum redigerent. Cumque diutius fuisset altercatum de electione illorum trium, convenit tandem ut mag̃r. Ricardus Grossatesta, tunc archidiaconus Wiltescir., et duo alii canonici vice universitatis, predictos examinatores eligerent, qui quidem in verbo veritatis promiserunt, quod hoc fideliter agerent et viros ad hoc ydoneos, secundum suam conscientiam, fideliter eligerent. Eligerunt autem mag̃rum Robertum de Bingeham, virum summè literatum et magistrum a longo tempore in theologia: item mag̃rum Galfridum de Rothomago, qui paratus fuit incipere Parisiis in theologia: item mag̃rum Henricum de Bissopeston, qui solebat legere Oxoñ. de decretis, et tunc rexit scholas in nova civitate Sarum. Predicti vero tres, tactis sacrosanctis, juraverunt quod omni acceptione personarum remota, officium sibi injunctum fideliter et secundum Deum adimplerent; et quod illum designarent decanum quem a majori et saniori parte viderent nominatum fuisse et electum; et quod nemini communicarent nomina canonicorum eligentium, ne forte fomes odii vel rancoris inde posset suboriri. Fuerunt enim ibi aliqui, quorum nomina taceo, qui summoperè videbantur aspirare ad decanatum. Item juraverunt predicti, quod vota singulorum in scriptum redigerent, et diligenter, qua ratione, quo zelo, magis unum quam alium, nominarent. Examinatus ergo fuit primò W. precentor, et postea alii secundum suas dignitates et ordines. Dominus autem episcopus, (qui et canonicus èst,) non fuit examinatus—contradicentibus quibusdam qui ad dictam dignitatem videantur aspirare—qui humiliter, et cum magna mansuetudine, respondit,—"Satis sibi et ecclesiæ suæ debere "sufficere, quod a tot et tantis viris, actum fuisset."

Three canons appointed to select examiners of the votes.

Names of the scrutineers so appointed.

Process of the election.

Juraverunt autem singuli, tam personæ quam canonici, antequam examinarentur, quod, omni acceptione personarum favore et gratia postpositis, illum nominarent, quem ad tantum onus sustinendum magis ydoneum estimarent. Facta autem examinatione, absque tedio longeviore completa, accesserunt examinatores ad confratres suos, ponentes verba sua in ore magr̃i. R. de Bingeham, qui primo quæsivit, si scriptum publicum fuisset confectum, sicut convenerat inter eos, quod universitas ratum haberet in hac parte, quod ab illis ageretur et diceretur. Quibus respondentibus non esse necesse talem obligationem interponere, et instanter petentibus quod ab eis actum fuerat sibi declarari, sub certa pollicitatione ratihabitionis, subintulit magr̃. R. sic:—"Testis est Deus quod officium nobis a fratrum "nostrorum universitate injunctum, fideliter et bona "conscientia sumus executi. Denunciamus igitur vo- "bis, in veritate, quod longè major pars et sanior "capituli presentis consentit in precentorem nostrum "ut decanatum suscipiat, et ipsum vobis designamus "decanum."

The choice falls on the precentor, W. de Wanda.

Dominus autem episcopus suscepit precentorem ex unâ parte, et magr̃. Robertus, cancellarius, ex alterâ, deducentes eum ad ecclesiam et cantantes "*Te Deum* "*laudamus*." Electus igitur ante majus altare prostratus ad orationem, suscepit ibidem benedictionem ab episcopo, qui super eum protulit preces et orationes, et abinde deduxit eum usque ad stallum suum, et postea in capitulum, et ibi assignaverunt ei locum decani. Postea a fratribus in osculo pacis susceptus fuit, et comedit eo die cum domino episcopo.[1]

Installation of the new dean.

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[1] The narrative concerning matters relating, more or less directly, to the "translation" of the Cathedral is broken off here for the insertion of what seem to be the contents of a capitular register, and is resumed at *fol.* 67. See below, *p.* 37.

De residentia canonicorum in ecclesia Sarum.

Fol. 63.[1]

A.D. 1222.

Chapter meeting held on the subject of residence of the canons.

Anno ab Incarnatione Domini 1222, in solempnitate Assumptionis beatæ Mariæ Virginis, acta sunt hæc in capitulo Sarum,[2] in presentia venerabilis patris nostri Ricardi, Sarum episcopi, Willelmi, decani, Ricardi, precentoris, Roberti, cancellarii, Edmundi, thesaurarii, Herberti, archidiaconi Dorset., Galfridi, archidiaconi Berks., Hunfridi, archidiac. Sarum, Anastasii, succentoris, Gileberti de Lacy, magr̃i. Elyæ de Derham, magr̃i. Henrici de Bissopeston, magr̃i. Thomæ de Ebelesburn, Bartholom. de Kemesie, magr̃i. Willielmi de Lenn, Johannis, capellani, Valentini, Martini de Summa, magr̃i. Roberti de Byngeham, magr̃i. Lucæ, magr̃i. Willielmi de Merton, Ricardi de Mappodre, Philippi, abbat. Scireburnensis, Danielis de Longo Campo, magr̃i. Henrici Teissun, Roberti de Brinton, Roberti Coterel, Willielmi de Ingandeby, Petri Pycot, Hugonis, de Templo, et magr̃i. Galfridi Devon.; Galfridi, archid. Norvicens., Galfrido de Bocland, et Elya de Bristoll, se excusantibus et literas de ratione mittentibus.

Canons for the present to be required to reside only forty days in the year.

Archdeacons, except the archdeacon of Sarum, to reside three weeks.

Consideratis gravaminibus quæ sustinent canonici, tam in ædificatione domorum quam in præstatione novæ fabricæ,—Provisum est, de residentia canonicorum, quod singuli resideant per xl. dies per annum. Omnes vero archidiaconi,[3] præter archidiaconum Sarum, per 3 septimanas, et sic absolvantur a datione quintæ portionis; quod si residere non poterint, quintam solvant præbendæ suæ canonicis residentibus portionem. Ita tamen quod cum aliquis eorum termino statuto residentiam suam inceperit, si urgens causa evidens

[1] The handwriting of fol. 63 (pp. 18–22) is much smaller than what has gone before, and is apparently the same hand as at folio 56 (vol. i. p. 374), where we have "Statutum de "custodia sigillarum," and so looks like a portion of an old Capitular Register, or Statute Book.

[2] This document is usually termed, when referred to, "Con- "stitutio Ricardi episcopi de resi- "dentia facienda." See Misc. Dec. MS., fol. 19. See also Sarum "Statutes," p. 13.

[3] Marginal note,—"Nota de resi- "dentia archidiaconorum."

et necessaria exegerit, dabitur ei licentia sine difficultate, quod possit abesse pro sui negotii executione, dum tamen infra annum alio tempore continuo suppleat tempus suæ residentiæ, computato ei tempore per quod prius residentiam fecit.

Residence need not always be continuous.

HÆC AUTEM CONSTITUTIO quantum ad hunc articulum duratura est per *triennium* sequens; salvis post triennium constitutionibus prius factis de residentia per quartam partem anni, vel extunc auctoritate episcopi et capituli faciendis.

This arrangement to last only for three years.

ITEM, habita ratione sumptuum quos faciunt "*Quatuor Personæ*," in continua residentia, considerato etiam eo quod ipsis, per concilium generale, pluralitas beneficiorum est adempta, et quam grave extiterit eisdem quod post obitum de bonis dignitatum ad opus eorum nil reservabitur,—PROVISUM est quod si persona in fata decesserit post diem Paschæ, a die obitus sui medietatem fructuum dignitatis usque ad festum S. Michaelis percipiet defunctus, alia medietate reservata substituendo a predicto die. Habebunt etiam "Personæ" quandocunque decesserint omnes fructus præbendarum suarum a die obitus sui usque ad annum completum, communa vel defuncto, anno proximo sequenti, nichil de præbenda percipientibus. Ex ista autem provisione precedente, persona quæ residentiam non fecerit nullum sentiet emolumentum, nisi forte per moderatum tempus, de licentia et pro negotio ecclesiæ suæ, eum abesse contigerit.

Half the proceeds from their dignity, reserved for any of the "Quatuor Personæ," dying after Easter, up to the following Michaelmas.

All the proceeds of a prebend reserved to one of the "Personæ" for the year succeeding death.

Circa THESAURARIUM autem hoc specialiter observabitur, quod si post Pascha decesserit, primo deductis expensis necessariis quæ dentur ecclesiæ ratione thesaurarii, residuum dimidietur inter mortuum et substitutum.

In case of the treasurer, half the residue to go between his representatives and his substitute.

All the proceeds of a prebend, after the "communa" has received in all 100 marks, to go for a year after death to the canon's representatives.

ITEM quia, decedentibus canonicis, sæpius contingebat, quod alii substituti usque ad biennium vel triennium, nichil, secundum antiquam ecclesiæ consuetudinem de fructibus præbendarum suarum percipiebant, quod admodum videbatur grave, cum jam, per concilium generale, pluralitas beneficiorum sit adempta;—PROVISUM est, quod ex quo communa Sarum ecclesiæ, ultra id quod in presentiarum possidet, usque ad summam redituum centum marcarum fuerit locupletata, ex tunc canonicus decedens, per annum integrum, a die obitus sui computandum, omnes fructus suæ præbendæ percipiet. Post annum autem completum, statim percipiet canonicus substitutus integrè omnes fructus præbendæ suæ, communa vel defuncto ultra predictum terminum nichil omnino percipientibus: hoc tamen notato, quod fenum de dominico dignitatis vel præbendæ semper pertineat ad warectum.

Revenues of the deanry if vacated between Michaelmas and Easter, reserved to the successor.

ITEM vacante decanatu, infra festum S. Michaelis et Pascham, fructus percipiendi tempore vacationis reserventur successori.

Fol. 63, *verso.*

One-third of sequestrations to go to archdeacons, two-thirds to the bishop.

ITEM archidiaconi, post predictum tempus creandi, contenti sint tertia parte sequestrorum, duabus partibus domino episcopo remanentibus.

Deans rural to be instituted or deprived by archdeacons and the bishop.

DECANI ETIAM RURALES de communi consensu domini episcopi et archidiaconorum instituantur et destituantur.

On decease of a vicar-choral,

ITEM obeunte vicario Sarum ecclesiæ, canonicus cujus fuit vicarius, in Anglia existens, infra tres menses a

die obitus vicarii computandos, vicarium idoneum decano presentet; alioquin devolvetur ex tunc collatio vicariæ ad decanum. Vicarius autem a decano cum examinatione admissus primo anno, quasi in probatione existens, psalterium et antiphonarium addiscat et cordetenus sciat; quod si in officio ecclesiæ et bonis moribus medio tempore profecerit, ex tunc perpetuus remaneat vicarius; alioquin alius idoneus vicarius ad presentationem canonici a decano substituatur, secundum formam prescriptam.

another to be presented by the canon to the dean.

Admissus autem vicarius jurabit decano canonicam obedientiam et fidelitatem ecclesiæ, et quod fideliter acquietabit dominum suum, et ei per omnia fidelis existet. Porro si vicarius negligens fuerit in prosecutione horarum canonicarum, vel aliàs male conversetur vel inhoneste, et a decano commonitus hoc non emendaverit; in capitulo, coram decano et capitulo, secundum eorum arbitrium puniatur.

The oath to be taken by the vicars.

Item quandocunque facienda fuerit generalis convocatio canonicorum, tradet decanus literas vicariis canonicorum vocandorum, et injunget eis, in virtute obedientiæ, quod dominis suis transmittant ad præbendas, a quibus sumptus propter hoc faciendos recipiant.

Vicars to transmit notice of a chapter meeting to their canons.

Item de areis ædificandis provisum est, quod singuli areas habentes, infra Pentecostem proxime sequentem effectu ædificare incipient. Sin autem episcopus, pro voluntate sua, de ipsius area disponet. Edificare autem volentes, et non volentes, per episcopum et decanum coerceantur. Decedente autem canonico, is qui succedit canonico in præbenda, aliis volentibus domus ædificatas emere preferatur, dummodo restituat pretium portionis defunctum contingentis: et hoc idem provisum est de domibus vicariorum.

Each canon having a site required to build a house without delay.

The successor to have the first refusal of the site.

Priests celebrating for deceased bishops to have each fifty shillings yearly.

ITEM de duobus sacerdotibus celebrantibus pro episcopis defunctis, provisum est, quod sint annui, et uterque quinquaginta solidos habeat pro annuo servitio suo; et hiis tantum sint contenti.

[There is here inserted in the original manuscript a *second* copy of a deed relating to Swallowcliffe, Westbury, and other churches and prebends, as to their exemption from archidiaconal jurisdiction. See Vol. I., p. 338.]

DE POTATIONIBUS ANTE NATALE DOMINI.

Fol. 64.[1]
A.D. 1224.
Ordinance of chapter respecting the customary "drinkings" before Christmas.

ANNO GRATIÆ MCCXXIV°, die translationis beati Benedicti (July 11), statutum fuit in capitulo Sarum, ut deinceps fiant potationes quæ solebant fieri in hospitiis singulorum canonicorum, in inceptione antiphonarum vocalium quæ incipiunt per "O," ante Natale Domini, in loco aliquo communi et competenti; et bibant qui ibi fuerint ter de communi, cum luminaribus competentibus, et igne sine fumo, si fieri potest.

Qui autem huic constitutioni interfuerunt, hii fuerunt:—

Willielmus, decanus.
Galfridus, cantor.
Robertus, cancellarius.
Willielmus, archid. Berkesyr̃.
Anastasius, succentor.
Magr̃. Rogerus de Sarum.
Hugo de Templo.
Magr̃. Willielmus de Len.
Magr̃. Thomas de Ebelesburn.
Magr̃. Elias de Derham, qui tunc custodivit communam.

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[1] The handwriting of fol. 64 is somewhat similar to that of fol. 61, 62. The first few lines of the page, which contain the end of the deed relating to Swallowcliffe, do not seem to have been written at the same time as the rest of the page. They are moreover in a much larger character than the parts of the same deed in fol. 63.

De fornicatione cujusdam Vicarii Choralis.

Anno gratiæ mccxxxi°, die Inventionis Sanctæ Crucis (May 3) accidit hoc. Mane cum iret W. decanus ad ecclesiam, venit ad eum quidam histrio, dicens ei, quod uxor sua reliquerat eum, et cum quodam sacerdote, vicario ecclesiæ Sarum, nomine Thoma de Colne, qui eam prius agnoverat in fornicatione, jacebat in domo sua, et tota nocte jacuerat: et hoc fuit paratus incontinenti probare. Decanus, hoc audito, statim accessit ad hospitium ejus, et intrans, venit in aulam, et clamabat usque ad solium, ut Thomas ad eum veniret. Qui statim descendit, et venit ad eum, discalciatus pedes; cumque requireret decanus ab eo in virtute obedientiæ, et sub pœna excommunicationis, utrum aliquam habuisset secum fornicariam in solio, et dixisset ei, quod statim paratus fuerat ascendere gradum ut videret rei veritatem, una cum Hugone, capellano suo, et Johanne, clerico de Essexia, statim confessus fuit ibidem in nocte tota fuisse meretriculam cum eo; et jussus, vocavit eam ut descenderet, et illa, sumptis vestibus suis, descendit. Et cum quæreretur ab ea a decano, quid ibi fecisset, respondit, quod transacto anno et amplius, fuerat fornicaria ipsius Thomæ, et sæpe veniebat ad eum de die et nocte in clauso quando volebat. Idem etiam confessus est idem Thomas. Decanus igitur exinde abiens versus ecclesiam, adduxit secum meretriculam, et cum quæsisset ab histrione prædicto, utrum illa esset uxor sua, respondit quod non, sed certus erat, ut dicebat, quod adhuc uxor sua inter januas illas latebat. Decanus autem credens hoc frivolum esse, quod aliam ibi invenerat, illam adduxit secum in capitulum, et eam super predicto crimine, et ipsam et Thomam confitentes audivit, et quod multociens in anno solebat ad eum accedere, propter hujusmodi turpitudinem. Data igitur dilatione usque in crastinum, et muliere retenta in custodia decani per noctem, venerunt ambo in crastino

A.D. 1231. Case of incontinence, on the part of a vicar choral, dealt with by the dean and chapter.

coram capitulo, ubi presentes fuerunt, W. decanus, R. cantor, R. cancellarius, E. thesaurarius, W. archid. Berkesir, Rogerus, succentor, magr̃. Henricus Teiss., magr̃. Ada de Esseby, magr̃. Ricardus de Bremble, magr̃. Willielmus de Len, P. Picot. Cum igitur diceret eis decanus, quod suum erat, ex officio suo, errata clericorum Sarum ecclesiæ corrigere, cum judicio tamen capituli, quæsivit ab eis judicium. Qui, communicato consilio, judicaverunt, ut decanus ipsum Thomam, propter tam manifestam turpitudinem, tam ab officio quam beneficio suspenderet, quod et factum est. Data est autem ei licentia componendi sarcinulas suas et providendi domui suæ in clauso usque in triduum; et ut postea permaneret in civitate per septem dies. Ipse autem, sicut videbatur, confusionem suam patienter sustulit, misericordiam petens, et non judicium. Prædicta autem meretricula eadem die fustigata fuit per clausum usque in civitatem.[1]

De officio custodis domorum episcopi Sarum apud S. Brigidam, London.

Fol. 65.[2] Universis Christi fidelibus presens scriptum visuris vel audituris, W. Decanus, et capitulum Sarum, salutem in Domino:—

A.D. 1223. Cartam venerabilis patris Ricardi Sarum episcopi inspeximus in hæc verba:—"Omnibus Christi fideli-
Appointment by the bishop of Jordan Marescal to be steward of houses, &c. at St. Bride's, London.
" bus ad quos præsens carta pervenerit, Ricardus, di-
" vina permissione Sarum ecclesiæ minister humilis,
" salutem:—Noverit universitas vestra, Nos contu-
" lisse dilecto filio Jordano Marescallo, servienti nos-
" tro, pro servitio suo, custodiam domorum nostra-
" rum de Sancta Brigida apud Londōn; habendam
" toto tempore vitæ suæ. Nos autem pro prædicta

[1] Marginal note,—"lxiv. *verso* nil."

[2] The two *folios*, 65 and 66, are written (except the last half of fol. 66 *verso*) in double columns, not nearly so carefully as what had gone before, and apparently in *several* hands.

" custodia eidem Jordano concessimus sexaginta soli-
" dos et decem denarios, de redditu nostro assiso
" apud Sanctam Brigidam annuatim, quoad vixerit,
" percipiendos, ad quatuor terminos anni, etc. Hiis
" testibus, etc. Dat. apud Ambresbirie per manum
" Valentini, clerici nostri, xvi° kalendas Julii, (June 16),
" pontificatus nostri anno sexto." Nos igitur, etc.

Unio Prebendæ de Calne dignitati Thesaurariæ.

c. A.D. 1226.

Omnibus[1] Christi fidelibus ad quos presens carta pervenerit, Ricardus, divina miseratione, Sarum ecclesiæ minister humilis, eternam in Domino salutem:—

Confirmation by the bishop of the annexation of the prebend of Calne to the dignity of the treasurer.

Ad universitatis vestræ notitiam volumus devenire, de communi assensu capituli nostri firmiter statuisse, ut prebenda de Calna, dignitati thesaurariæ Sarum ecclesiæ amodo sit inseparabiliter annexa, ad relevandam ejusdem dignitatis tenuitatem et inopiam, a qua varii sumptus requiruntur in ecclesia nostra. Quicunque vero deinceps thesaurariam cum prebenda predicta tenuerit, augmentum luminarium quod in eadem ecclesia per dilectum filium nostrum magr̃um Edmundum liberaliter noscitur institutum, integrè et absque diminutione conservabit. Ut autem quod a nobis in hac parte statutum est, perpetuam possit optinere firmitatem, id ipsum presenti scripto, sigillo nostro, et sigillo capituli nostri communito roboravimus.

Hiis testibus, Willielmo, decano; Galfrid. precentore; magr̃o Roberto, cancellario; magr̃o Willielmo de Mertona, archidiacono Berkes.; Anastasio, succentore; magr̃o Elya de Derham; magr̃o Galfrid.

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[1] This annexation of the prebend of Calne to the dignity of the treasurer was afterwards confirmed by pope Gregory IX., in the *fourth* year of his pontificate, *i.e.*, A.D. 1231. See Lib. Evident. C. 237.

Devon; magr̃o Willielmo de Len; Petro Picot; Valentino; magr̃o Rogero de Wrth; Willielmo de Leicestr., et Galfrido, capellanis, et pluribus aliis.

Ordinatio ecclesiarum de Tarente, Cumbe., et Lulleswrth.

A.D. 1225. May 27. Universis Christi fidelibus ad quos presens scriptum pervenerit, Willielmus, archidiac. Berkes., et magr̃ Elias de Derham, canonici Sarum, salutem eternam in Domino:—

Ordination of the churches of Tarrant Kaynes, Comb, Lulworth, and Somerford.

Noverit universitas vestra, quod concessa nobis a venerabili patre nostro Sarum episcopo, de unanimi prioris et conventus de Mertun. voluntate, ordinandi potestate de ecclesiis Tarente Kahaines, de Cumbe., et de Lulleswrth et de Sumerford, attendentes commune prædictorum votum laudabile, quod fructus ecclesiarum prædictarum in causas pias converterentur desiderantium, Deum pre oculis habentes, sic de singulis ordinavimus, videlicet, totam ecclesiam de Tarent. cum omni jure, tam personatus quam patronatus, ad eam pertinente, ordinationi venerabilis patris Ricardi Sarum episcopi relinquentes, qui de terris et fructibus dictæ ecclesiæ sanctimonialibus de Tarent. quam viderit expedire portionem assignabit, earum propriis usibus in futuram. Quæ singulis diebus dominicis in capitulo suo pro priore et conventu de Mertun. tanquam earundem benefactoribus orationem faciant specialem.

De præfatis vero tribus ecclesiis sic ordinavimus; videlicet, quod cum ipsas vacare contigerit, canonici de Mertun. mansos habeant præfatarum ecclesiarum capitales et omnes decimas garbarum ad ipsas ecclesias pertinentes, in usus eorum proprios convertendas. Liceatque eis earum decimarum et mansorum, rectoribus sæpedictarum ecclesiarum decedentibus, libere absque omni impedimento et difficultate ingredi possessio-

nem. Exceptis decimis quibusdam garbarum specialiter ad uberiorem rectorum memoratarum ecclesiarum sustentationem, una cum minutis decimis et obventionibus ac terris ecclesiarum cum omnibus ad easdem terras pertinentibus, secundum quod infra continetur assignatarum, una tamen medietate decimarum feni sæpedictis canonicis, altera medietate decimarum feni ecclesiarum de Cumb. et Sumerford rectoribus remansura. Assignavimus autem in parochia de Cumb. dictæ ecclesiæ rectori, una cum medietate decimarum feni, ac cum omnibus ejusdem ecclesiæ minutis decimis et obventionibus et terra ecclesiæ tota, præter mansum capitalem, cum omnibus ad eam pertinentibus, decimas garbarum de quatuor virgatis terræ in parochia de Lullesworth; decimas garbarum duorum tenentium canonicorum, Henr. videlicet de Ketene et Hugonis Bulbe. In parochia de Sumerford, decimas garbarum de duabus virgatis terræ, una cum medietate decimarum feni, et cum omnibus minutis decimis et obventionibus, et terris ecclesiæ, præter mansum capitalem, et cum omnibus ad dictas terras pertinentibus. Rectoribus autem ecclesiarum de Lulleswrth, de Cumb., et de Sumerford obeuntibus vel cedentibus, necesse habebunt canonici memorati ad præassignatas rectoribus ecclesiarum prædictarum portiones, capellanos idoneos episcopo Sarum presentare, qui tanquam personæ in ordine sacerdotali in eisdem resideant personaliter et ministrent, ac episcopo Sarum, qui pro tempore fuerit, de cura animarum, et archidiacon. locorum de hiis quæ ad ipsos pertinent respondeant. Quod si onus aliquid emerserit extraordinarium, de hoc tam
Fol. 65, *verso.* sæpedicti canonici, quam dictarum ecclesiarum rectores singuli pro rata portionis suæ respondebunt, consuetis et ordinariis oneribus a rectoribus ecclesiarum predictarum exigendis.

Ordinavimus etiam quod qui pro tempore fuerit rector ecclesiæ de Cumb. socium habeat sacerdotem

commensalem, qui in capella de Welles. divina celebret, ipso rectore percipiente beneficium annuum quod dictæ capellæ parochiani ad sustentationem sacerdotis assignabunt in eadem capella celebraturi. Prædictis etiam adjecimus quod dicti canonici annuam xl. solidorum quam de ecclesia de Tarent. percipere consueverunt pensionem, sine difficultate habeant, quousque aliquis prædictarum trium ecclesiarum vacaverit, et in ea portionis eis assignatæ pacifice gavisi fuerint possessione; ex tunc omnino cessante memorata pensione. Adjecimus etiam quod illud quod residuum fuerit de fructibus ecclesiæ de Sumerford, præfatis canonicis assignatis, ultra xl. solidos quos annuatim de eadem ecclesia percipere consueverunt in ferratura equorum hospitum suorum indigentium fideliter secundum quod per prædictos priorem et conventum providebitur, erogetur.[1]

Et ad majorem hujus ordinationis firmitatem, non solum signa nostra, sed etiam sigillum domini [episcopi] Sarum, et ad ipsius instantiam sigillum capituli Sarum, et sigillum capituli de Mertun., presenti scripto sunt apposita. Reservata tamen nobis potestate ipsam ordinationem, si opus fuerit, emendandi vel mutandi, vel si quid forte ambiguum fuerit, declarandi, usque ad festum Sancti Martini (Nov. 11) proxime sequens. Quod si cartas vel instrumenta aliqua habeant canonici de Mertun. huic ordinationi contraria, quantum ad hanc ordinationem pertinet, cassa sint et inutilia et nullas vires habitura.

Dat. apud Novas Sarum, anno ab incarnatione Domini MCCXXV., sexto kalendas Junii (May 27).

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[1] ITEM, habent super hoc canonici de Mereton cartam episcopi Sarum et capituli, a predicta forma in aliquibus discrepantem.

ITEM, habent et episcopus et capitulum cartam prioris et conventus Mereton propter hoc, de ecclesia de Tarente, quæ est in thesauraria.

ITEM, carta monialium de Tarente.

ITEM, carta Willielmi Giffard de terra de Winterburn.

De manerio et molendino apud Wodford Parva.

Omnibus sanctæ matris ecclesiæ filiis ad quos presens scriptum pervenerit, W. decanus et capitulum Sarum, salutem in Domino. A.D. 1226. The dean and chapter confirm a grant from the bishop to W. de Harpeham for the term of his life of the manor of Little Woodford.

Cartam venerabilis patris nostri R. Sarum episcopi inspeximus in hæc verba:—"Omnibus sanctæ matris "filiis, ad quos presens scriptum pervenerit, R., divina "permissione Sarum ecclesiæ minister humilis, salu-"tem in Domino. Noverit universitas vestra, nos, "de assensu et voluntate W. decani, et capituli nostri, "dedisse et concessisse dilecto nobis in Christo magro "W. de Harpeham manerium nostrum de Parva Wde-"ford, cum molendino, et cum omnibus pertinentiis "suis, libertatibus et liberis consuetudinibus ad idem "manerium spectantibus; tenendum et habendum li-"bere et quiete et pacifice et integre toto tempore "vitæ suæ, reddendo nobis et successoribus nostris "unam libram thuris annuatim ad Pascha. Ita qui-"dem quod si dictus W. in edificatione domorum in "eodem manerio, vel in aliquo alio ad emendationem "dicti manerii posuerit; nos, vel successores nostri "omnes sumptus rationabiles quos ibi posuerit ipsi "computabimus et restituemus. Et ut hæc nostra "donatio et concessio rata et inconcussa permaneat, "presenti scripto sigillum nostrum apposuimus. Acta "septimo kalendas Julii, (June 25) apud Novas Sarum, "anno pontificatus nostri nono. Dat. per manum Valen-"tini, clerici nostri. Hiis testibus, W. decano; magro. "R. cancellario; W. archid. Berkesir.; R. de Maupodr.; "magris. Helia de Derham, H. Teissun, Luca, R. de "Wrda, canonicis Sarum; Gileb. de Hospitali, W. de "Leicestre, R. capellano, Thom. de Winstrop, W. ser-"viente Sarum, H. et W. clericis, Andrea, camerario "W. de Strutevill., J. fratre ejus, et multis aliis."

Nos igitur prædictam donationem et concessionem ratam et gratam habentes, prout in præfata carta

continetur, præsens scriptum sigilli nostri munimine roboravimus.

De redditu annuo debito episcopo Sarum in vico vocato Scolonde, extra London.

Confirmatory deed granted to Michael Beleth of a small holding in "Scolonde."

Magister Michael Beleth habet cartam capituli de confirmatione unius virgulti et unius placeæ extra Lond., in vico qui vocatur Scolonde, quæ episcopus dedit ei in feudum sibi et heredibus suis, vel cui ille eam assignare voluerit, præterquam viris religiosis, per servitium xvi. solid. per annum, ad quatuor terminos pro omnibus servitiis.

Nota pro xv. solidis in vicaria de Nova Wyndelsor.

Of a deed held by the abbot and convent of Wantage concerning immunity from "procurations" on certain conditions.

Abbas et conventus de Wantam̃. habent cartam Domini episcopi Sarum, cui etiam appensum est sigillum capituli Sarum, de immunitate procurationum ecclesiarum Veteris et Novæ Windelsor. per xv. solid. in perpetuum, quos archidiaconus Berches. percipiat annuatim de vicario Novæ Windlesor.

De decimis in Ymmer spectantibus ad præbendam de Lavynton.

Of a deed held by Alfred, a clerk, relating to tithes belonging to the prebend of Lavington.

Aluredus, clericus, habet cartam domini R. Sarum episcopi, cui appensum est sigillum capituli Sarum, de confirmatione decimarum de dominico Thomæ Rufi, et decimarum bladi hominum suorum de Himmemere,[1] ad prebendam de Lavinton spectantium, quas magr. E. Deram concessit eidem Alfredo ad firmam toto tempore vitæ ejusdem pro duabus marcis argenti.

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[1] That is, Imber, near Heytesbury.

De dimidia hida terræ in Cokeswell spectante ad ecclesiam de Farendon.

Fol. 66. Omnibus Christi fidelibus ad quos presens carta pervenerit, W. decanus Sarum et ejusdem loci capitulum, salutem in Domino :—

c. A.D. 1226. — Confirmation of a gift for his life to John de Bononia of land held under the church of Faringdon by W. de Merton.

Noverit universitas vestra, nos unanimi assensu et voluntate confirmasse et ratam habere donationem quam dilectus in Christo frater magr. W. de Merton, rector ecclesiæ de Ferendon, fecit Johanni de Bononia, de dimidia hida terræ cum pertinentiis in Cokeswell, de ecclesia de Ferendon, ad vitam suam tenenda, secundum tenorem cartæ quam dictus magr. W. eidem Johanni inde confecit. Et ut hæc nostra confirmatio rata in posterum permaneat, presentem cartam in testimonium ei conferimus, eamque sigillo nostro consignavimus.

Hiis testibus, R. de Sidemue, tunc temporis officiali de Berkesir.; magro. W. Berclauue; magro. J. Lanter; A., vicario apud Sarum; H., capellano de Creklad.; Johanne de Burewardescot, capellano; Ric. de Lindon; Ph. Belvacenc.; Roberto de Dorking., presentium scriptore, et multis aliis.

Dotatio ecclesiæ de Bleburie.

A.D. 1227. — Omnibus Sanctæ Matris Ecclesiæ filiis ad quos presens scriptum pervenerit, W. decanus Sarum et capitulum, salutem eternam in Domino :—

Confirmation by the dean and chapter of the endowment of the church of Blewbury, and of the

Cartam venerabilis domini nostri et patris in Christo, R., Dei gratia Sarum episcopi, inspeximus in hæc verba:—"Universis Sanctæ Matris Ecclesiæ filiis " ad quos presens scriptum pervenerit, R. divina per- " missione Sarum ecclesiæ ministri humilis, salutem " eternam in Domino. Cartam dilecti in Christo filii,

"chaplain" ministering there.

" Lucæ, canonici præbendæ de Bleburie, inspeximus
" in hæc verba,—Universis Sanctæ Matris Ecclesiæ filiis
" ad quos presens scriptum pervenerit, Lucas, Sanctæ
" Mariæ Sarum canonicus, salutem in Domino:—No-
" verit universitas vestra, me, caritatis intuitu, concessisse, quantum ad me pertinet, Ricardo, capellano
" de Bleburie, omnes obventiones altarium ecclesiæ de
" Bleburie et capellarum de Optun. et Eston., et
" omne legatum, præter illud quod specialiter ecclesiæ fuerit legatum, et omnes minutas decimas ad
" eas pertinentes; videlicet, lanam, agnos, caseum, et
" omnes alias minutas decimas de animalibus provenientes, percipiendas et habendas, omnibus diebus
" vitæ suæ, exceptis decimis trium domorum quas
" excipio, scilicet omnes decimas de domo dni. abbatis de Rading., Andreæ Basset, Osberti Turpin,
" et excepto omni genere bladorum et leguminum,
" et feno, quod similiter excipio. Concedo etiam
" eidem Ricardo illam domum cum curtilagio, quam
" Gerardus, capellanus, aliquando habuit juxta cimiterium. Debet autem dictus R. invenire secum
" unum capellanum ad deserviendum dictæ ecclesiæ
" et capellis, et omnia onera tam ecclesiæ quam capellarum sustinere. Hanc autem concessionem sigilli
" mei munimine roboravi. Nos ergo predictam concessionem memorati Lucæ ratam et gratam habentes,
" eam auctoritate pontificali confirmamus. Ita quod
" predicta vicaria non oneretur nisi oneribus ordinariis;
" salvis in omnibus jure, auctoritate, et dignitate
" Sarum ecclesiæ, et nostra, et successorum nostrorum.
" Dat. apud Ramesberiam per manum Valentini,
" clerici nostri, tertio kalendas Aprilis (March 30),
" pontificatus nostri anno decimo. Hiis testibus, etc."

Nos AUTEM predictam confirmationem venerabilis domini et patris R., Dei gratia Sarum episcopi, ratam et gratam, prout decet, habentes, et quantum ad nos

pertinet confirmantes, eam sigilli nostri appositione roborari dignum duximus. Dat. apud Novas Sarum per manum R. de Hertford, cancellarii Sarum, anno ab Incarnatione Domini MCCXXVII°., sexto idus Junii (June 8). A.D. 1227.

Dotatio vicariæ de Aulton.

Endowment of the vicarage of Aulton.

Ista concessa sunt Warino, vicario de Aulton,[1] scilicet, omnes obventiones altaris; item, omnes minutæ decimæ, præter agnos et caseum; item sex acræ terræ sine pastura; redecimatio agnorum et caseorum; curtillagia quæ modo sunt curtillagia; de omnibus obventionibus,[2] et omnibus minutis decimis hujus ecclesiæ de Aulton, solebant capellani reddere per annum xl. solidos.

De oneribus debitis de vicariâ de Britford.

c. A.D. 1218.

Canons present in chapter when they treated of the "charges" on Britford.

Isti canonici presentes fuerunt in capitulo Sarum, feria secunda in ebdomada Paschæ, quando assignatum fuit de quibus magr̃. Petrus deberet vicariam suam onere de Britford. Dñs. A., decanus; H., cancellarius; Abraham, thesaurarius; magr̃. Th., subdecanus; Anastasius, succentor; magr̃. Willielmus de Badestan;

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[1] Alton Pancras, in Dorset.

[2] Concessæ erant omnes obventiones (*pro* 3 *marcis*) altaris cum cimiterio, excepta oblatione in die beati Petri ad Vincula; linum (*pro* 1 *marca*), lana (*pro* 2 *marc.*), agni, duæ acræ (2 *sol.*) prati; residuum denar. (2 *sol.*) beati Petri; parvum (2 *sol.*) gardinum; decimæ porcellorum, pullanorum, vitulorum (xii. *den.*) et aucarum; decimæ de terra de dominico cum decima tenentium de dominico canonicorum et decim. curtillorum, et decima feni et pomorum (v. *solid.*) gardini canonicorum, pro residuo 100 solid.

Facta fuit inquisitio super valore dictarum decimarum per A. succentorem, D. de Longo Campo; magr̃m. W. de Wylton; P. Picot; G. de Cumba; et Willielmum, clericum, de Bretford.

magr̃. Willielmus de Teisse; magr̃. Willielmus de Wylton; Robertus de Brynton; Daniel de Longo Campo; Petrus Picot; Robertus Norreis; G. de Cumba; Hugo de Templo; Ricardus Perus; Gilbertus de Laci; Robertus de Saunford.

Fol. 66, *verso*.

De vicariâ de Idmyston.

A.D. 1281–2

Deed by bishop Robert, modifying the "charges" on Idmeston.

Noverint universi presentes literas visuri vel audituri, quod nos, Robertus[1] permissione divina Sarum ecclesiæ minister humilis, considerantes quod portiones vicariæ ecclesiæ de Ydemiston,[2] per casus omnino repentinos adeo sunt extenuatæ, quod ad onera debita et consueta non sufficiunt, octo marcarum annuam pensionem quam dilecti filii, decanus et capitulum Sarum, de manibus vicarii ecclesiæ supradictæ percipere consueverant, de voluntate et expresso consensu eorundem, decani et capituli, duximus restringendam; ordinantes et statuentes, ut perpetuis futuris temporibus vicarii ecclesiæ supradictæ quatuor duntaxat marcarum annuam pensionem ad quatuor anni terminos in regno Angliæ principales, predictis decano et capitulo persolvant; et eisdem quatuor marcis predictos decanum et capitulum de cetero volumus esse contentos. In cujus rei fidem et testimonium presentes litteras impressione sigilli fecimus communiri. Dat. apud Remmisberie, vii° kalendas Februarii, (Jan. 26) anno gratiæ mcclxxxi°, pontificatus nostri anno octavo.[3]

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[1] This bishop was Robert de Wykehampton, who was dean from 1258–74, and in the latter year succeeded to the see of Sarum.

[2] Marginal note, "Idmyston — "Edmestone ;— nota, hæc pensio "iiij. marcarum fuit tunc soluta, "et nunc mirabiliter oblita; quia "bona vicar. sunt val. 1 marc."

[3] There is here inserted in the MS. the following summary of

Compositio quædam de domo Scī. Nicholai ad Pontem.

Hæc est finalis concordia facta in curia Domini Regis apud Westmonasterium a die Sancti Hillarii in tres septimanas, anno regni regis Henrici filii regis Johannis xliiii°, coram Rogero de Turkeby, Gilberto de Preston, Johanne de Wyvill, et Johanne de Cane, justitiariis, et aliis domini regis fidelibus, tunc ibi presentibus, inter Robertum decanum at capitulum Sarum, *querentes*, per Henricum Snok, positum loco eorum ad lucrandum vel perdendum, et Egidium, episcopum Sarum, *deforciantem*,—De advocatione et custodia hospitalis Sci. Nicholai Sarum. Unde placitum conventionis summonitum fuit inter eos in eadem curia, scilicet, Quod prædicti decanus et capitulum concesserunt pro se et successoribus suis, quod prædictus Episcopus et successores sui, de cætero, habeant tota vita sua, custodiam prædicti Hospitalis. Et pro hac recognitione, fine, et concordia, idem Episcopus concessit pro se et successoribus suis, episcopis

A.D. 1260. —— Composition respecting the house of S. Nicholas "ad pontem."

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receipts by the sheriff of Berks for 20 Edw. I. (1294–5) :—

"Ista allocatio invenietur in "Magno Rotulo Regis Edwardi "vicesimo in compoto Willielmi de "Bremb. Vice-Comitis Berk.

"Vic. xl.*s.* de Hundredo de Sun-"ning episcopi Sarum, pro murdro; "in rotulo de itinere S. de Doft, in "com. Berk. anno xii°.

"Et xx.*s.* de villa de Sunyng "episcopi, quia non venerunt in-"quisitores sicut continetur ibidem.

"Et iij.*s.* de villa de Wokynge-"ham de catallis Henrici de Fonte, "hominis ejusdem episcopi, fugitivi, "sicut continetur ibidem.

"Et xx.*s.* de eadem villa pro "fuga ejusdem, sicut continetur "ibidem.

"Et dimid. marc. de Willielmo "Combr. et Gilberto le Fevere, "hominibus ejusdem episcopi, pro "transgressionibus, sicut continetur "ibidem.

"Et xx.*s.* de Ad. le Frye de Be-"conhall, homine ejusdem episcopi, "pro contemptu sicut continetur "ibidem.

"In Thesauro nichil. Et epi-"scopo Sarum cix.*s.* i.*d.* pro lib. car-"tarum suarum per breve Regis, "alloc. abbati S. Edmundi in Norff. "in Rotulo xix°, et sic allocat' est "eidem episcopo in Rotulo xi° "R. H. in Com. Som. et Dors. Et "quietus est."

Sarum, quod prædicti decanus et capitulum habeant semper in eodem Hospitali, unum fratrem per eundem episcopum et successores suos recipiendum : ita quod, uno mortuo, alius quem presentaverint, recipiatur. Et sciendum quod quotiescunque sedes prædicti episcopatûs vacaverit, prædicta custodia ejusdem Hospitalis remanebit prædictis decano et capitulo, et successoribus suis, donec futuri episcopi electio confirmetur ; ita quod idem Decanus at Capitulum nullum fratrem, sede vacante, recipient, nisi tunc forsitan aliquis frater moriatur. Et si contingat quod prior ejusdem Hospitalis, sede vacante, obierit, bene licebit eisdem decano et capitulo, et successoribus suis, alium priorem in eodem Hospitali instituere, si viderint expedire.

☞ Nota privilegium quod habet Capitulum in domo Sci. Nicholai.

NOVA BASILICA.[1]

PRIMA CONVOCATIO.

Fol. 67. ANNO VERBI INCARNATI MCCXXV°, videns Ricardus, episcopus Sarum, fabricam novæ ecclesiæ Sarum eatenus fuisse, Deo dante, perductam, ut in ea possent competenter divina celebrari, gaudio magno gavisus est, utpote qui magnam ejusdem fabricæ constructionem, et opem et operam impenderat. Mandavit igitur Willelmo decano Sarum quatinus citaret omnes canonicos Sarum ecclesiæ, ut, in die Sancti Michaelis sequenti, adessent omnes et interessent jocundè solempnitati matris suæ, quando scilicet primò in ea divina inciperent celebrari; et ut in crastino festivitatis communis habeatur in capitulo tractatus de negotiis ecclesiæ Sarum. Ad citationem igitur decani et capituli convenerunt eo die canonici subscripti, numero xxxvii. A.D. 1225. The work at the new cathedral sufficiently advanced to allow divine service to be said within it. The canons summoned to be present.

Dominus episcopus (qui et canonicus est).
W. decanus.
G. Precentor.
Robertus, cancellarius.
Edmundus,[2] thesaurarius.
Umfridus, archid. Wiltes.
Willielmus, archid. Berkes.
Herbertus, archid. Dorset.
Martinus de Pateshull.
Lucas, decanus S. Martini, London.
Hugo de Welles, archid. Bathon.
Gilebertus de Lacy.
Abbas de Scireburn.

Names of the canons who answered the summons.

[1] The direct narrative, which was dropped at the end of folio lxii. (p. 17) is here resumed, and is in the same hand-writing as folios lxi. and lxii. (pp. 7–17).

[2] In the margin is written,—"Factus postea Cantuar. archiepi-"scopus."

Anastasius, succentor.
Magister R. de Bingeham.
Magister Rogerus de Sarum.
Daniel de Longo Campo.
Elyas de Deram.
Magister Henricus de Teissun.
Magister Henricus de Bissopeston.
Magister Lucas de Winton.
Magister Martinus de Summa.
Magister Ricardus de Brembla.
Magister Thomas de Ebelesburn.
Magister Henricus de Scõ. Edmundo.
Magister Galfridus Devoniensis.
Magister Rogerus de Wrthe.
Hugo de Templo.
Willielmus de Len.
Robertus Coterel.
Petrus Picot.
Elias Ridel.
Ricardus de Maupodr.
Bartholomeus de Kemes
Valentinus.
Stephanus de Tyssebury.

SUMMA XXXVII^tem.[1]

TRIA ALTARIA DEDICATA IN NOVA BASILICA.

A.D. 1225. Three altars dedicated in the new cathedral: (1) to the Holy Trinity and All Saints,

QUARTO IGITUR KALENDAS OCTOBRIS, (Sept. 28) scilicet in vigilia Sancti Michaelis, qui quidem fuit dies Dominica, venit episcopus Sarum mane, et dedicavit in nova basilica tria altaria; PRIMUM videlicet in parte *orientali* in honorem Sanctæ et Individuæ Trinitatis et Omnium Sanctorum, super quo de cetero cantabitur missa de beata Virgine singulis diebus. Optulit etiam idem episcopus eo die in ministerium ipsius altaris, et

[1] So it is written in the manuscript. The number of names however given is only *thirty-six*.

in obsequium cotidianum beatæ Virginis, duas pelves argenteas ponderis . . . ; et duo candelabra argentea ponderis . . . . ; et hæc quidem de legato et testamento cujusdam nobilis matronæ Gundvedæ de Warenna, quæ illa in ultima voluntate[1] sua ecclesiæ Sarum reliquerat. Insuper et de suo dedit idem episcopus clericis qui dictæ missæ intererunt, de suo, donec tantundem in certo redditu proviserat xxx. marcas argenti per annum, et x. marcas similiter singulis annis, ad sustentandum luminare circa idem altare. (2) to St. Peter and the Apostles, (3) to St. Stephen and the martyrs.

ALIUD etiam dedicavit altare quod est a parte *aquilonari*, in honore beati Petri, apostolorum principis, et aliorum apostolorum.

TERTIUM etiam altare, quod est ex parte *australi*, in honore Sancti Stephani, protomartiris, dedicavit, et aliorum martyrum.

Et dum hæc agerentur affuit primo archiepiscopus Dubliñ., Henricus, et cito post dominus archiepiscopus Cantuarensis, Stephanus. Et data prius hora aliquanta ad orandum in nova basilica, descenderunt ipsi et multi magnates regni cum ipsis in domum domini episcopi, qui quidem, per totam ebdomadam, totam adventantium magnatum multitudinem suis sumptibus honorifice et splendide refecit.

Fol. 67, *verso*.

Die Sancti Michaelis (Sept. 29) sequenti, fecit dominus Cantuar. sermonem ad populum, qui quidem multus erat valde; quo finito, intravit novam basilicam, et in ea divina sollempniter celebravit. Festivitas autem predicta, tam excellenter inchoata, adeo feliciter consummata fuit, Domino prosperante, ut nec in modico scissa fuit vel turbata. The archbishop of Canterbury preaches to the people.

[1] This use of the term "*voluntas*" instead of "*testamentum*" for a "will," is not only unusual, but almost unique. A similar use of the word occurs also at the bottom of p. 10.

A.D. 1225. Hii sunt, præter milites et barones, qui inter fuerunt huic festivitati.

Names of archbishops and bishops present at the festival.

S. Cantuar̃. archiepiscopus.
Henricus, Dubliñ. archiepiscopus.
Ricardus, Dunelmensis episcopus.
Jocelinus, Bathoñ. episcopus.
Radulfus de Nevill, Cicestr. episcopus.
Benedictus, Roffensis episcopus.
Episcopus Ebroiensis, de Normannia, qui prius fuerat abbas Beccensis.
Ricardus, Sar. episcopus.

The cardinal Otho also present; his efforts to make peace between the king and divers persons.

Affuit etiam inter eos et quidam clericus domini papæ, Otto, qui tunc de novo in Angliam venerat, ob ardua quædam negotia, quæ nondum exposuerat. Et assignatus fuit ei dies a domino rege in crastino S. Michaelis apud Clarendon, ne ibidem causam adventus sui domino regi proponeret; qui quidem, die sibi dato, conatus est reformare pacem inter regem Angliæ et Falcasium, quendam maleficum, qui anno proximo preterito totam terram turbaverat, muniens et defendens per suos castrum de Bedford contra regem. Sed super hoc nichil aliud tunc impetravit, nisi ut relatio fieret super hiis ad dominum papam per literas regias, necnon et quorundam magnatum terræ.

Insuper etiam et episcopum Winton., Petrum de Rupibus, reconciliavit idem Otto, nuncius P. P., domino regi.

De nuncio autem isto aliqua forte inferius scribentur [de] hiis quæ per ipsum fient.

De Præstationibus ad opus Fabricæ.

Die Martis sequenti, scilicet in crastino S. Michaelis (Sept. 30) fuit celebratum capitulum in presentia episcopi Sarum et canonicorum prescriptorum, ubi provisum fuit ab omnibus unanimiter et concorditer, ut episcopus et canonici, ad illam præstationem quam prius promiserant de bonis suis ad opus fabricæ per annum usque ad septennium completum adhuc teneantur; finito vero septennio cessabit hujus prestatio, nisi forte illi qui tunc pro tempore fuerint aliter inter se spontaneè statuerint. A.D. 1225. A chapter held in which the obligation to contribute for seven years to the fabric-fund was re-affirmed.

Preterea fuit in capitulo illo propositum quod canonici non-residentes non solvebant sicut solvebant, *quintam partem* bonorum præbendarum suarum convertendam in usus residentium, secundum antiqua statuta ecclesiæ, cum igitur esset ex parte non-residentium magna multitudo, et alii essent admodum pauci. Tandem post longas altercationes, electus fuit unus ex parte residentium, scilicet magr̃. Rogerus de Sarum, legens tunc ibi de theologia, ex parte vero altera magr̃. Henricus de Bissopeston; et cum eis, et super eos, dominus episcopus, ut illi tres contentionem prescriptam dirimerent. Qui quidem sic statuerunt, ut per septennium sequens faciat quilibet canonicorum, nisi qui fuerint per antiqua statuta ecclesiæ exempti, residentiam in ecclesia Sarum saltem per xl. dies per annum temporibus ab antiquo statutis; quod qui non fecerit, saltem dimidiam quintæ partis valentiæ præbendæ suæ residentibus præstabit. Finito autem septennio cessabit hæc immutatio, et observabitur in omnibus antiqua consuetudo. The rule of residence, and of forfeiting one fifth of the prebend in default, relaxed for the seven years next ensuing.

Fol. 68.

A.D. 1225.

Statutum de Residentia Canonicorum.

Super hiis autem confectum est instrumentum publicum, sigillo domini episcopi, et sigillo capituli signatum, in hæc verba:—

Act of chapter allowing for seven years *forty* days to count for residence, and mulcting defaulters in one *tenth* of their prebends.

Anno ab Incarnatione Domini mccxxv°, sedente in capitulo Sarum, Ricardo, Sarum episcopo, et canonicis subscriptis, scilicet W. decano et capitulo ut supra, prorogata usque ad septennium sequens, de communi assensu omnium qui aderant, prestatione subsidii ad fabricam, de residentia canonicorum facienda tractatum est, et ab omnibus communiter sic provisum et concorditer approbatum, videlicet,—Quod usque ad septennium sequens completum, quilibet canonicus teneatur ad residentiam xl. dierum per annum pro tempore olim designato ad hoc. Ita tamen quod si canonicus necesse habuerit propter negotia urgentia residentiam interrumpere, de licentia decani hoc faciat, et cum iterum redierit terminum residentiæ suæ [compleat, et recipiat][1] omne emolumentum quod ei competit cum aliis residentibus. Qui autem, sicut supradictum est, residentiam non fecerit, solvat medietatem quintæ portionis, in usus residentium convertendam.

The archdeacons required to reside *three weeks* only, or in default to pay one *twentieth* of their prebend.

Cum archidiaconis autem ita actum est de communi consensu, propter multas causas, quod per residentiam trium ebdomadarum, vel per prestationem quartæ partis quintæ portionis, liberentur.

After seven years the old

Hæc autem constitutio duratura est usque ad septennium completum; salva, post septennium elap-

[1] In the original, the words within brackets are not found. A suggestion is made in the margin, that, as they are necessary to complete the sense of the passage, they have been accidentally omitted by the scribe who copied them from the original deed.

sum, constitutione antiqua de quinta portione a canonicis non-residentibus prestanda. A.D. 1225.

custom again to come into force.

☞ Hæc carta est in thesauraria.

Die Jovis proximo sequenti (Octob. 2.) venit dominus Rex, et justitiarius, scilicet Hubertus de Burgo, et audivit ibi rex missam gloriosè, et optulit ibi decem marcas argenti, et unum pannum sericum. Concessit etiam eidem locò singulis annis, ut nundinæ sint ibi sollempnes a vigilia Assumptionis beatæ Virginis, illo die computato, usque ad octabas Assumptionis, usque ad diem illum (scilicet octavum) completum (Aug. 15–22).[1]

The king visits the new cathedral. His offerings to it, and the grant of an annual fair.

Eodem die vovit justitiarius se daturum "Textum"[2] aureum cum lapidibus pretiosis et reliquiis diversorum sanctorum, ad honorem beatæ Virginis, et in subsidium novæ fabricæ. Postea descendit Rex cum multis magnatibus in domum episcopi, et comedit ibi.

The justiciary promises to give a golden "Text."

Die Veneris sequenti (Octob. 3) venit Lucas, decanus Sci. Martini, London., et Thomas de Kent, clericus, justitiarii deferentes predictum textum, et optulerunt illud super altare novæ fabricæ, ex parte Huberti de Burgo, tunc justitiarii; et per consilium episcopi et canonicorum qui aderant, traditus fuit thesaurario ad custodiendum; et provisum fuit insuper, ut decanus Sarum haberet unam clavem de custodia illa.

The "Text" handed to the treasurer, the dean to have one key of the chest in which it was kept.

Die Dominica sequenti (Octob. 5) impetravit episcopus ut illud novum altare, et illa capella nova, re- Certain offerings, &c.

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[1] By charters of Hen. I., and Henry II., an annual fair had been previously granted, extending from Sept. 3–10. See Vol. i., pp. 202–204.

[2] For the precise meaning and description of "Textus," see above, Vol. i. 119, *note*.

A.D. 1225. granted to the bishop for the seven years next ensuing.

manerent in sua custodia per totum septennium sequens, et oblationes ibidem faciendæ cederent in usus fabricæ; illis exceptis quæ ad perpetuum decorem et honorem ecclesiæ ibidem per devotionem fidelium offerentur. Promisit etiam se facturum cartam suam, quod, septennio evoluto, redirent omnia in custodiam thesaurarii, sicut prius, et oblationes omnium altarium in usum communæ, secundum antiqua tempora ecclesiæ Sarum, et tunc reddentur ecclesiæ ea quæ fuerint ad decorem ecclesiæ oblata; quæ omnia modo commisit dominus episcopus custodiæ magri Eliæ de Deram; in nullo alio fiduciam fidelitatis tunc temporis habens.

Fol. 68, *verso.*

In Nativitate Domini sequenti (Dec. 25) fuit Rex apud Winton, et pauci magnates cum eo, propter quosdam rancores qui jam emerserant inter magnates terræ et justitiarium regis, scilicet Hubertum de Burgo.

The king again at Sarum, makes other offerings of a gold cup, and a ring.

Venit autem rex et justitiarius apud Sarum, die Sanctorum Innocentium (Dec. 28), et optulit ibi rex unum annulum aureum, cum lapide pretioso qui dicitur "*rubi*," et unum pannum sericum; insuper et unam cuppam auream, ponderis decem marcarum.

The latter by his desire to be inserted in the "Text."

Solemn offering of the "Text" on the altar.

Celebrata missa, dixit Rex decano, quod voluit quod lapis ille quem optulerat, simul et aurum annuli insererentur textui quem justitiarius dederat alia vice. De cuppa vero, non expressit voluntatem suam. Et tunc etiam fecit justitiarius afferri textum quem antea dederat, et per suos, ut predictum est, transmiserat, et ipsum cum magna devotione optulit super altare. Et hoc facto, accesserunt omnes ad domum domini episcopi, ubi honorifice sunt suscepti.

A CLARENDON profectus est dominus rex Merleberge, ubi per aliquot septimanas ægrotabat. A.D. 1225. The king detained by sickness at Marlborough.

CITATIO EPISCOPORUM, ABBATUM, ET DECANORUM AD CONCILIUM IN ECCLESIÂ BEATI PAULI LONDOÑ.

ANTE NATALE, circa Adventum Domini, per litteras Domini Cantuarensis, citati fuerunt omnes episcopi Angliæ, et abbates et priores, et decani cathedralium ecclesiarum, et archidiaconi, ut London. in octabis Epiphaniæ convenirent, audituri mandatum domini Papæ, eis per Ottonem, subdiaconum, de quo supra mentio facta est, proponendum, cujus continentia talis est. Summons to all bishops, abbots, priors, deans and archdeacons, to assemble in London, to receive a communication from the pope's legate.

[Here follows a *second* copy of the bull of Honorius III., which will be found in a previous page. *See* Vol. I., 366.]

EO DIE comparente London. in ecclesia Beati Pauli magna multitudine cleri, lectæ fuerunt apostolicæ literæ; sed tunc temporis accesserat dominus Cantuarensis ad dominum regem apud Merleberge, visitaturus eum in ægritudine sua. Et propter absentiam ejus, et quorundam episcoporum qui regi assistebant, nichil inde actum fuit. Nothing done in consequence of the necessary absence of the archbishop.

Fol. 69, *verso.*

FORMA AUTEM A DOMINO ARCHIEPISCOPO CITATIONIS TALIS EST.

R. DIVINA PERMISSIONE SARUM ecclesiæ minister humilis, viro venerabili et dilecto filio W. decano Sarum, salutem, gratiam, et benedictionem: Formal citation by the archbishop.

A.D. 1225–26.

communicated by bishop R. Poore to the dean and chapter of Sarum.

MANDATUM DOMINI LONDON. suscepimus in hæc verba:—Venerabili fratri et amico in Christo karissimo R. Dei gratia Sarum episcopo,—E. divina permissione London. ecclesiæ minister humilis, salutem in Domino sempiternam: Mandatum domini Cantuarensis suscepimus in hæc verba:—STEPHANUS, Dei gratia, Cantuar. archiepiscopus, totius Angliæ primas, et sanctæ Romanæ ecclesiæ cardinalis, venerabili fratri E. eadem permissione London. episcopo, salutem in Domino:—Fraternitati tuæ mandamus, quatinus omnes suffraganeos nostros vocetis ut veniant London. in crastino Epiphaniæ Domini, et vocent decanos cathedralium ecclesiarum, et archidiaconos suos, et abbates et priores conventuales, ut similiter London. veniant, audituri mandatum domini P. P. termino memorato. Hujus igitur auctoritate mandati vobis mandamus, quatinus dictis die et loco secundum formam prescriptam comparetis. Vos, igitur, secundum formam prescriptam, presentiam vestram dictis die et loco exhibeatis. Valete.

CITATIO ALTERA A DOMINO ARCHIEPISCOPO.

Copy of a second citation rom the bishop of London, on part of the archbishop, to bishop R. Poore, and by him sent to the dean and chapter of Sarum.

POSTEA VERO in Quinquagesima sequenti venit alia citatio ab archiepiscopo ad episcopum London., et per eum ad alios, sub hac forma:—

R. DIVINA PERMISSIONE Sarum ecclesiæ minister humilis venerabilibus viris et dilectis W. decano, et capitulo Sarum, salutem, gratiam, et benedictionem:—Mandatum domini London. suscepimus in hæc verba:—" VENERABILI IN CHRISTO fratri et amico karissimo R. " Dei gratia Sarum episcopo, E., eadem gratia London. " ecclesiæ minister humilis, salutem in Domino sempi- " ternam:—Mandatum domini Cantuariens. suscepimus " in hæc verba; Stephanus Dei gratia Cantuar. archi- " episcopus, totius Angliæ primas, et sanctæ Romanæ

" ecclesiæ cardinalis, venerabili fratri E. eadem gratia A.D. 1225-6.
" London episcopo, salutem in Domino. Mandamus
" vobis quatinus pro officii vestri debito faciatis vocari
" omnes episcopos, abbates non exemptos a nobis, et
" omnes priores, et omnes decanos cathedralium eccle-
" siarum et prebendalium, et omnes archidiaconos: et
" significetis singulis capitulis ut mittant procuratores,
" tam videlicet cathedralium ecclesiarum quam pre-
" bendalium, et monasteriorum, et aliarum domorum
" religiosarum in virtute obedientiæ, et sub interm-
" natione suspensionis eis districtius injungentes, ut
" intersint London, concilio quod erit Dominica post
" Pascha,[1] quâ cantatur '*Misericordia Domini.*' Et
" significetis omnibus predictis, ut interim deliberent,
" et pleni instructi veniant ad respondend. nuncio
" domini papæ super petitione quam fecit ex parte
" domini papæ, et hoc faciant omni occasione et dila-
" tione postpositis. Ut autem sciatis qui sint ab-
" bates[2] exempti a nobis, eos vobis duximus nomi-
" nandos, videlicet, abbas Sci. Albani, abbas West-
" monasterii, abbas Sci. Edmundi, abbas S. Augustini
" Cantuar. Hujus igitur auctoritate mandati, vobis
" mandamus quatinus dictis die et loco prefato inter-
" sitis concilio, omnes insuper superius nominatos
" secundum formam ejusdem mandati vocandos, citari
" faciatis, ut sub pœna superius expressa, plene in-
" structi, eisdem die et loco præfato intersint concilio.
" Hujus igitur auctoritate mandati, vobis mandamus
" quatinus formam superscriptam, quantum in vobis
" est, exequamini. Valete."

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[1] That is the second Sunday after Easter, from the introit for the day, "*Misericordia Domini*" (Psalm xxxii. 5).

[2] In the original it is "*non* exempti," which is clearly a mistake of the scribe.

A.D. 1225–6.

De morte Willielmi Longa-Spata, Comitis Sarum.

William Longespée, earl of Salisbury, returned from abroad, visits the new cathedral.

Interea vero, sabbato proximo post Epiphaniam, scilicet iiii^to^ idus Januarii, (Jan. 10) post multa pericula in mari et in terra perpessa, rediit Willielmus Longa Spata, comes Sarum, de Gasconia, ubi fere per annum moratus fuerat cum Ricardo, fratre domini regis, ad defensionem civitatis Burdegalensis. Venit autem idem comes eo die post horam nonam apud Sarum, et ibidem in nova fabrica processionaliter, cum magno gaudio, receptus est ; qui in crastino iter arripuit eundi ad dominum regem, qui quidem ægrotabat apud Merleberge. Quid plura?—Evolutis ab illo die quo processionaliter fuerat receptus octo tantum ebdomadibus, die Sabbati, scilicet, nonis Martii, (March 7) obiit idem nobilis comes in castro Sarum, et allatus usque ad Novam Sarum cum multis lachrimis et longis singultibus, eadem hora diei qua primo cum magno tripudio receptus fuerat; et ibidem in crastino, scilicet octavo idus Martii (March 8) honorifice sepultus in Nova Basilica beatæ Virginis. Et interfuerunt exequiis, episcopi Sarum, Winton., et quidam episcopus Hiberniæ, et comes Willielmus Marescallus, et comes Willielmus de Mandevill., et barones, scilicet Robertus de Veteri Ponte, Hugo de Gurnay, Radulfus de Doani, et magna cum eis militum multitudine.

Fol. 70.

His sudden decease and burial in the new cathedral.

De benedictione electi monasterii de Rading.

The bishop bestows the "munus benedictionis" on Adam, the abbot-elect of Reading.

Dominica proxima sequenti, scilicet idibus Martii (March 15), quæ tunc fuit secunda Dominica Quadragesimæ, benedixit episcopus Sarum electum monasterii Rading., qui quidem professionem suam sollempniter fecit, et subjectionem et obedientiam ecclesiæ Sarum se fideliter observaturum. Promisit et capam suam, quæ erat de rubeo examito,[1] ecclesiæ Sarum relinquere,

[1] So it stands in the manuscript. At p. 130 we have "Capa una . . . de *samitto* rubeo," that is of "red samit."

cum vestimento parato. Nomen autem abbatis erat Adam, qui antea fuerat prior apud Leministre, quæ est cella de Rading. A.D. 1225-6.

De Ludovico, Rege Franciæ, crucem suscipiendo.

Louis VIII., king of France, receives "the cross" from the papal legate.

Eodem anno, iiii^to kalendas Februarii (Jan. 29), suscepit Ludovicus, rex Franciæ, crucem a manu magri. Romani, sanctæ Romanæ ecclesiæ cardinalis, tunc temporis in Francia legati; et multi cum eo milites et magnates de regno Franciæ cum eo cruce signati sunt, ad expugnandum comitem Tholosanum, quem idem legatus, in concilio Bituricensi, judicavit esse scismaticum et hereticum.

A.D. 1226

His expedition against the count of Toulouse, and subsequent death.

Postea vero, mense Maii, quinto idus Maii (May 11), profectus est idem rex Franciæ cum magna multitudine crucesignatorum, ad expugnandam terram prædicti comitis, et prædictus legatus cum eo. Eodem anno, circa festum S. Martini, mortuus est idem rex.

Fol. 70, *verso*.

De morte Hugonis de Templo, Canonici Sarum.

Decease of Hugo de Templo, canon of Sarum.

Eodem anno, pridie [1] idus Aprilis (Apr. 12), sabbato, videlicet proxim. ante Dominicam quæ est in Ramis Palmarum, obiit Hugo de Templo, canonicus Sarum, cujus prebenda consistebat in ecclesia Veterum Sarum. De cujus prebenda per dominum episcopum [atque] capitulum Sarum fuit provisum juxta formam cartæ capituli quam habet episcopus in hæc verba: [2]

[1] There would seem to be a blunder here on the part of the scribe, for the 12th of April, in 1226, fell not on a *Saturday*, but on a *Sunday*. The true reading would probably be "*tertio* Idus Aprilis," (Apr. 11).

[2] A separate copy of the "ordination" of this prebend of Old Sarum, with slight variations, will be found at Vol. I. 259.

A.D. 1226.

Ordinatio præbendæ Veteris Sarum.

"Omnibus Christi fidelibus ad quos presens scriptum pervenerit, W. decanus et capitulum Sarum, salutem eternam in Domino:—

Ordination of the prebend of Old Sarum.

"Noverit universitas vestra quod cum vacaret prebenda Veterum Sarum, decedente fratre et concanonico nostro Hugone de Templo, nos, de communi assensu nostro, propter pacem et tranquillitatem ecclesiæ nostræ perpetuo firmandam, concessimus, quantum in nobis est venerabili patri nostro R., Dei gratia Sarum episcopo, et successoribus suis, omnem jurisdictionem, quantum ad administrationem spiritualium, quam consueverunt habere decanus et canonicus prædictæ prebendæ, tam in prebenda quam in civitate; salva libertate clausi et jurisdictione hominum de Stratford qui olim pertinebant ad prebendam de Gŕaham,[1] et hominum decani de Stratford. Ita quod prædicta jurisdictio, vel alicui archidiacono, vel officiali domini episcopi, vel alicui vicario in vicaria prædictæ præbendæ constituendo committatur. Concedimus etiam, quantum in nobis est, prædicto venerabili patri nostro, et successoribus suis, totum dominicum prædictæ præbendæ, et tenentes cum eorum tenementis, et cum mansis in civitate, et pratis, et portionibus ad prædictam præbendam pertinentibus. Exceptis omnibus domibus quas inhabitabat prædictus canonicus, cum horreis et area in qua sitæ sunt prædictæ domûs et horrea; et exceptis decimis omnium garbarum totius prædictæ præbendæ, quas dominus episcopus liberaliter et ex paterna caritate, communæ nostræ assignavit. Et in hujus rei testimonium huic scripto sigillum nostrum appendimus."

[1] That is "Grantham," in Lincolnshire.

De forma responsionis in concilio London datæ Legato domini P. P.

Anno ab Incarnatione Domini mccxxvi°, Dominica secunda post Pascha qua cantatur "*Misericordia Do-* "*mini,*" summonitum fuit concilium in ecclesia Beati Pauli apud London., ut ibidem responderent domino Papæ super petitione quam fecerat per Octonem, nuncium suum, sicut supra notatus est. Eodem autem Octone versus curiam Romanam profecto, tenuit dominus Cantuariensis concilium, in quo fuit ei ab omnibus universaliter negatum, quod prius fuerat a domino papa petitum, juxta formam responsionis, quam habuit legatus Franciæ in concilio quod celebravit apud Bituricas, quæ quidem forma legitur esse hujusmodi:—[1] A.D. 1226.

At a council held at St. Paul's it was resolved to return the same answer to the papal legate as was given at a council held at Bourges.

Convenerunt ad concilium, Lugdunensis, Senonensis, Remensis, Rothomagensis, Turonensis, Bituricensis et Axitanensis, archiepiscopi, Burgedalensis Romæ fuit, Narbonensis[1] eccles. vacabat. Convenerunt etiam novem provinciarum suffraganei, circiter centum, cum abbatibus, prioribus, singulorumque capitulorum procuratoribus. Sed quia Lugdunensis vendicavit sibi primatiam super Senonens., Rothomagens., Bituricens., Burdegalens., et Axitan., et Narbon., et eorum suffraganeos, timebatur discordia, et ideo non fuit sessum ut in concilio, sed velut in consilio.

Account of the council held at Bourges.

Quibus sedentibus et lectis tunc primo litteris legationis in publico, comparuerunt comes Tholosanus ex una parte, et dominus Montisfort ex altera, qui petiit restitui terram quam dominus Papa et Philippus rex Franciæ contulerunt S. patri suo, exhibens super dona-

Dispute between Simon de Montfort and the count of Toulouse, concerning certain lands.

[1] These were the archbishops of Lyons, Sens, Rheims, Rouen, Tours, Bourges, Auxienne, Bourdeaux, and Narbonne. This account will be found in Roger of Wendover, *sub anno* 1226; in Bohn's edition, ii. 468.

A.D. 1226. tione facta, utriusque munimenta, Papæ scilicet et Regis. Reymundus vero optulit se satisfacturum erga ecclesiam et regem quicquid debebat facere pro hereditate sua ; et cum peteret ab eo pars adversa, ut ipse subiret judicium xii^cim parium Franciæ, respondit Reymundus,—"Recipiat rex homagium meum, et paratus ero " subire ; quia forte aliqui non haberent me pro pari."—

The matter referred to the archbishops and their suffragans.

Cum utrimque plurimum fuisset altercatum, precepit legatus tunc ibi presentibus archiepiscopis, ut unusquisque, vocatis seorsum suis suffraganeis cum illis, deliberet super illo negotio, et consilium suum traderet in scriptis, quo facto, excommunicavit omnes qui sua consilia super hoc alicui revelarent, dicens se velle ea regi ostendere et domino papæ significare.

Fol. 71.

The "procurators" dismissed by the legate, but not till a remonstrance was made.

Post hoc dedit licentiam procuratoribus capitulorum redeundi ad propria, retentis tamen archiepiscopis, episcopis, et abbatibus, unde non immerito timuerunt, ne procurata eorum absentia, cum majoris essent prudentiæ et experientiæ, et præ multitudine potentiores contradicere, maxime cum peccata malorum sunt multa. Habito tractatu cum singulis, et ne in communi aliquid statueretur, in prejudicium omnium, dixerunt legato,—
" Domine, audivimus quod habetis litteras speciales a
" curia de exigendis prebendis conventualibus, et mi-
" ramur quod in hoc concilio, nobis audientibus, nichil
" proposuistis quos specialiter tangit. Rogamus ne
" hoc scandalum per nos oriatur in ecclesia Gallicana,
" quia hoc non potest cum effectu attemptari, cum
" fere omnes majores necnon et omnes subditi, Rex
" et omnes, parati sunt contradicere usque ad capi-
" tum expositionem, et omnis honoris privationem ;
" cum per hoc videretur imminere subversio ecclesiæ
" et regni."

Cumque allegatum esset commodum quod inde provenire posset, scilicet, quod amoveretur infamia in curia Romana cum nullus de curia etiam oblata sus-

ciperet, responsum est, "Nullo modo volumus esse A.D. 1226.
" sine amicis in curia;" et allegabant incommoda sua, scilicet dampna rerum consiliorum et auxiliorum divinorum obsequiorum quæ in ecclesiis possent fieri per canonicos et suos amicos et suam sequelam:[1] maxime cum exigantur a singulis cathedralibus ecclesiis duæ præbendæ, una a capitulo, alia a portione episcopi, et similiter in cœnobiis ubi divisæ sunt portiones abbatis et conventus, et a conventibus tantum quantum pertinet ad unum monachum, æquali facta distributione bonorum suorum: sic enim interpretatum fuit Romæ. Item addiderunt oppressiones quæ fierent, esset enim in qualibet diocesi, vel ad minus provincia necessarius unus procurator Romanus continuus, qui non viveret de proprio, sed procurationes et graves exactiones exigeret ab ecclesiis majoribus et forte minoribus; et nullus remaneat impunitus; nomenque procuratoris habens, fungeretur vice legati. Item dixerunt imminere turbationes capitulorum; forte enim mandaret Papa procuratori, vel alii cui vellet, ut vice sua interesset electionibus, qui eas tractaret, et sic lapso tempore devolvetur ordinatio ad curiam, quæ in omnibus vel pluribus ecclesiis, Romanos poneret, vel tales qui plurimum essent ignoti; et sic nullæ essent partes indigenarum prelatorum vel principum; cum plurimi principes sint juri-ecclesiastici, qui potius curiæ Romanæ quam regi vel regno vellent providere. Insuper addiderunt, quod si proportionaliter fieret distributio in curia omnes essent divites; cum multo plus recepturi de quolibet regno quam rex proprius. Cum igitur vermis divitum sit superbia, majores vix causas adirent; sed in immensum eas protelarent; minores inviti scriberent cum scirent se nichil recepturos. Cujus rei signum in evidenti est,

The demand of two prebends from each of the cathedral churches, for the use of the church of Rome, resisted by the council.

The objection of the "procurators" to the above demands, distinctly stated.

[1] By "suam *sequelam*" would seem to be meant their "following,"—that is "followers."

A.D. 1226. quia et modo protrahunt negotia, post beneficia accepta, et securitatem de partiendis non præstarent, et sic periclitaretur justitia, et oporteret conquerentes mori in januis Romanorum. Item, cum vix possibile sit, fontem cupiditatis desiccari, quod nunc faciunt per se, tunc facerent per alios, et suis procurarent dari munera multo majora quam nunc: modica enim in conspectu divitum cupidorum nulla sunt. Post omnia, pericula civitatis Romanæ non tacuerunt; facerent enim multæ divitiæ cives insanire, et sic inter diversas parentelas orirentur seditiones, quod posset timeri de ruina totius civitatis, cujus modo omnino expers non est. Item dixerunt, si modo qui possident se obligassent ad non recipiendum, forte successores eorum non habebunt ratam hujusmodi obligationem. Ultimo dixerunt,—"Domine, moneat nos zelus univer-

Final answer to the legate, who explains that he had received letters concerning the matter after entering France, and adjourns proceedings.

"salis ecclesiæ, et sanctæ sedis Romanæ, quia si om-
"nium esset universalis oppressio, posset timeri, ne
"immineret generalis discessio: quod Deus avertat."

His auditis, respondit legatus, se, cum esset in curia, nunquam huic exactioni consensisse, et ipsum litteras super hoc accepisse postquam ingressus fuit Galliam, et tunc eum super hoc plurimum doluisse: addidit etiam se nichil amplius super hoc attemptaturum, donec imperium et regnum Angliæ et Hispaniæ consentirent, quod minime creditur posse provenire.

De morte Episcopi Dunelmensis.

The bishop of Durham on his way to attend the council at London, dies at Peterboro'.

Ad istud concilium quod factum fuit London. proficiscens cum magna festinatione episcopus Dunelmensis, Ricardus de Marisco,[1] apud burgum Sci. Petri obitu arreptus est.

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[1] Richard de Marisco (Marsh) held the see of Durham from 1216–1226. He died on May 1, in the latter year.

De Translatione corporum Episcoporum Sarum.

A.D. 1226.

Eodem anno in festo Trinitatis, quod tunc fuit xviii° kalendas Julii (June 14), translata fuerunt corpora trium episcoporum, a castro Sarum usque ad Novam Fabricam; videlicet corpus beati Osmundi, corpus episcopi Rogeri, corpus episcopi Jocelini.

The bodies of S. Osmund, and of bishops Roger and Jocelin removed from Old to New Sarum.

Fol. 71, *verso.*

Eodem anno summoniti fuerunt omnes milites qui servitium debebant domino regi, ut essent coram eo in crastino Trinitatis (June 15), cum equis et armis apud Winton.,—quod et factum est.

Those owing knight-service to the king summoned to meet him at Winchester.

Litteræ Episcopi Decano et Capitulo Sarum.

Eodem anno die Martis proximo post festum S. Trinitatis, quod tunc fuit xvi°, kalendas Julii (July 16), porrectæ fuerunt in capitulo Sarum, decano et capitulo, litteræ domini Sarum sub hac forma;—

Letter from the bishop to the dean and chapter, enclosing a letter from the king, and two from the archbishop.

R., divina permissione Sarum ecclesiæ minister humilis, venerabili viro et dilecto in Christo filio W. decano, et capitulo Sarum, salutem. Transcripta duorum parium litterarum domini Cantuarensis vobis sub sigillo nostro inclusa transmittimus, ex quarum tenore poteritis formam concipere, sub qua respondere volueritis ad ea quæ in litteris domini regis continentur. Bene valete.

Litteræ domini Regis Decano et capitulo Sarum.

A.D. 1226.

Forma autem litterarum domini regis eodem die decano et capitulo porrectarum talis est:—

Letter from the king to the dean and chapter asking for a subsidy.

Henricus Dei gratia rex Angliæ, dominus Hibernice, dux Normanniæ et Aquitaniæ, et comes Ande-

A.D. 1226. gaviæ, dilectis sibi in Christo decano et capitulo Sarum, salutem:—

CONDOLENS affectu paterno dominus Papa, insufficientiæ nostræ, scripsit dudum venerabilibus patribus archiepiscopis, episcopis, et universo clero regni nostri, monens attentius et mandans ut optentu pietatis subsidium efficax et competens de beneficiis suis nobis facerent universi, quatinus ipsorum præstationibus adjuti, paci ecclesiæ et regni nostri commodius possemus et fortius providere. Moti ergo misericorditer ad succurrendum nobis, immo potius ipsis in nobis, prelati terræ nostræ pridem consenserunt de quintadecima mobilium suorum nobis subvenire consensum piùm operum effectu prosequentes. Cum igitur de liberalitate vestra dependeat consummatio negotii prædicti, benignitatem vestram rogamus attentius, quatinus necessitatibus nostri compati velitis, affectione sincera, quod quidem expectamus alias de voluntatibus vestris nullo precedente mandato. Tale igitur auxilium, et tam efficax nobis in hac parte facere curetis, ut ecclesiæ Romanæ, de collato nobis per vos beneficio, ad gratiarum actiones teneri debeamus, et vobis singulis et universis in negotiis vestris promovendis adesse debeamus promptiores. Cupientes autem non solum facere, sed et faciendo aliis exemplum præbere quæ communi ecclesiæ et cleri conveniant utilitati et honori. Ad consilium venerabilium patrum Cantuar. archiepiscopi et co-episcoporum suorum, concessimus ut decimæ feni et molendinorum, omni cavillatione cessante de singulis dominicis nostris in regno nostro de cetero præstentur, hoc idem singulis ballivis nostris per litteras nostras mandantes. Laborabimus etiam bona fide ut magnates nostri simili præstationi decimarum de cetero consentiant, litis dispendio cessante. Teste me ipso apud Westmonasterium, xxvii° die Maii.

FORMA AUTEM DUORUM PARIUM LITTERARUM DE QUIBUS DOMINUS SARUM IN LITTERIS SUIS SUPERIUS FECIT MENTIONEM TALIS EST :— A.D. 1226.

Letter from Stephen, archbishop of Canterbury, enclosing a mandate of the pope, recommending the collection of a subsidy for the king.

STEPHANUS, DEI GRATIA CANTUAR. archiepiscopus, totius Angliæ primas, et sanctæ Romanæ ecclesiæ cardinalis, venerabili fratri R. eadem gratia Sarum episcopo, salutem in Domino :—Mandatum domini P. P. suscepimus in his verbis :—"HONORIUS EPISCOPUS, servus servorum Dei, venerabilibus fratribus, archiepiscopis et episcopis, et dilectis filiis præpositis, ac aliis ecclesiarum prelatis et rectoribus, salutem et apostolicam benedictionem : — Cum ecclesia secularium principum necessitatibus sponte communicat necesFol. 72. sarium eis subsidium liberaliter impendendo, non est id libertatis ecclesiasticæ prejudicium sed officium potius caritatis. Cum ergo karissimus in Christo filius noster Henricus rex Anglorum illustris vestræ subventionis auxilio dicatur quamplurimum indigere, universitatem vestram rogamus et hortamur attentius, ac per apostolica scripta vobis mandamus, quatenus juxta facultates ecclesiarum vestrarum competens ei subsidium impendatis, proviso ut in singulis diocesibus congrua fiant hac de causa collecta, et quæ collecta fuerint sub testimonialibus litteris diocesani episcopi et aliquorum abbatum, aliorumve prelatorum diocesis assignentur viris fidelibus et discretis, quos hujus curæ videritis deputandos. Ipsique illa illi illibata conservent donec deliberato consilio expendantur ubi, et quando et quomodo regi et regno videbitur amplius expedire, unde quemadmodum de receptis sic litteras testimoniales de redditis vel expensis, quatinus omnis tollatur suspicionis occasio, [reddant,][1] et collecta pecunia non in superfluas et inutiles prodigatur expensas, sed in necessarias et utiles provide convertatur. Nolumus autem quod hæc nostra gratia vestraque caritativa

[1] The word within brackets is not in the manuscript; but this or some equivalent word, seems necessary in order properly to construe the sentence.

A.D. 1226. " subventio trahatur in consequentiam vel exemplum : " vestra ergo sollicitudo provideret ut hæc ita hila- " riter fiant fideliter et diligenter, quod vestra caritas " et prudentia, ex hoc, merito debeat commendari. " Datum Laterani, iii° nonas Februarii (Feb. 3), pon- " tificatus nostri anno nono."

CUM IGITUR necesse sit obtemperare mandatis domini Papæ, et honestum in suis necessitatibus domino regi liberaliter subvenire, fraternitatem vestram in Domino commonemus, quatinus omnes religiosos vestræ diocesis, cujuscunque sint ordinis, necnon et clericos vestros, quanta poteritis diligentia, moneatis et inducatis ut, cum fuerint requisiti, competens auxilium faciant domino regi de his, de quibus quintamdecimam non dederunt secundum formam mandati apostolici, ut sic necessitatem transferant in virtutem, et tam dominus P. P. quam rex ipse liberalitatem eorum possit et debeat merito commendare. Valete in Domino.

Letter from Stephen, archbishop of Canterbury, to bishop R. Poore, asking his good offices in inducing all concerned to give one *twelfth* or one *fourteenth* part to the king.

S., DEI GRATIA CANTUAR. archiepiscopus, totius Angliæ primas, et sanctæ Romanæ ecclesiæ cardinalis, venerabili fratri R. eadem gratia episcopo Sarum, salutem in Domino :—

A MEMORIA VESTRA non credimus excidisse quanta diligentia scripserit dominus P. P. nobis, et vobis, necnon ecclesiæ Anglicanæ, ut domino regi, secundum facultates ecclesiarum nostrarum, competens auxilium faceremus. Nos igitur, pensantes quanta necessitas immineat diebus istis domino regi, et quam honestum sit et pium, ipsi ex cujus pace pax ecclesiæ dependet, in suis necessitatibus liberaliter subvenire præter auxilia quæ totiens ei fecimus. Nichilominus tamen in hoc necessitatis articulo quintamdecimam mobilium bonorum nostrorum ei duximus concedendam, quam-

vis circa novas libertates nobis vel quibusdam epi- A.D. 1226.
scopis et abbatibus parum vel nichil accreverit in hac parte. Cum igitur eædem rationes quæ nos debeant etiam clerum movere, cujus æque interest sine dubio principis gratiam et protectionem habere; speramus quod, grato animo et prompto favore domino regi succurret; nec in hoc se per Dei gratiam difficilem exhibebit. Vestræque itaque fraternitati mandamus, quatinus viros religiosos vestræ diocesis, ut de his, de quibus quintamdecimam non dederunt, necnon et clericos, juxta mandatum domini P. P., domino regi competens auxilium, secundum facultates ecclesiarum suarum impendant, efficaciter inducatis; et ut in singulis diocesibus forma eadem observetur et domino regi efficaciter succurratur. Expedit forsan si et hoc ipsis videatur, ut consentiant in *duodecimam* vel saltem in *quartamdecimam* concedendam; et bene per Dei gratiam providebitur ne per auxilium istud, quod ex mera liberalitate procedit, in posterum aliquod prejudicium ecclesiæ vel personis ecclesiasticis generetur. Ut autem cleri universitas ad necessitates dicti domini regis relevandas promptiori et efficaciori assurgat affectu, ipse de consilio provido et discreto decrevit decimas molendinorum et feni de dominicis suis, Deo et ecclesiæ, de cetero, integre persolvendas. Cujus decreti sui executionem jam fecit ballivis suis per totum regnum Angliæ demandari. Valete in Domino.

Convocatio canonicorum de eisdem.

Auditis igitur et lectis litteris regis, necnon et mandato domini P. P. diligenter inspecto, necnon et exhortatione venerabilis patris nostri Cantuar. archiepiscopi,—videns capitulum Sarum hoc negotium omnes fratres suos tangere, noluit absque eis super hoc aliquid respondere, quod in aliquo posset fratribus suis prejudicium generare. Citati sunt igitur omnes cano-

It is determined to summon all the canons to consider this matter.

A.D. 1226. nici citra mare tunc agentes, ut in festo Assumptionis Beatæ Virginis (Aug. 15) proximo venturo, in ecclesia Sarum adessent super premissis consilium opportunum provisuri.

Fol. 72, *verso.*

Names of canons present at the chapter.

Ad hanc autem decani et capituli convocationem affuerunt canonici subscripti.

Dominus episcopus, (qui et canonicus est).
W., decanus.
G., precentor.
R., cancellarius.
E., thesaurarius.
Humfridus, archid. Dorsete.
W., archid. Berkes.
S. de Tisseburie, archid. Wiltes.
A., succentor.
Magr. E. de Deram.
Abbas Scireburn.
Herbertus de Bedewind.
Magr. H. de Bissupeston.
Ricardus de Maupodre.
Robertus Coterell.
Magr. Lucas.
Ricardus de Bremble.
Elias Ridel.
Magr. H. de Sco. Edmundo.
Magr. A. de Esseby.
Magr. T. de Eblesburn.
Barthol. de Kemesy.
Gilebertus de Stapelbrigg.
Magr. R. de Wrthe.
Magr. W. de Len.
Petrus Picot.
Valentinus.
Martinus de Pateshull, qui in crastino venit.

Summa xxvii^tem.[1]

[1] So it is in the manuscript, but it seems to be a mistake of the scribe for "xxviii^to."

Isti autem sunt qui litteras suas excusatorias miserunt, ratihabitionem continentes, scilicet,— A.D. 1226.

Canons sending excuses for non-attendance.

Daniel de Longo Campo.
W. de Yngandebi.
Magr̃. G. Devoniensis.
Magr̃. R. de Bingeham.
Humfridus, archid. Sarum.
Procurator abbatis Beccensis.
Procurator abbatis Montisburgi.
Procurator abbatis Sci. Wandregisili.
Procurator B., canonici de Burebach.

Summa ix^{vem}.
Summa utrorumque xxxvii^{tem}.

Convenientibus autem fratribus in unum, propositum fuit eis:— Four questions proposed to the chapter.

Primo, utrum domino regi in hac parte, decernerent esse subveniendum?

Secundo, qualiter esse posset ut una et eadem forma in diversis ecclesiis servaretur?

Tertio, utrum expediret dare *duodecimam* vel *quartamdecimam*, secundum formam mandati Cantuar̃. vel non.

Quarto, qualiter possit ecclesiis commode provideri? —ne istud postea trahetur ad consequentiam.

Responsum Capituli Sarum factum per litteras dno. Episcopo.

Domino reverendo, ac patri in Christo, venerabili R. Dei gratia Sarum episcopo, W. decanus et capitulum Sarum, salutem; et tam devotam quam debitam, cum omni subjectione, reverentiam:— Reply of the chapter, who suggest that the archbishop summon a meeting of repre-

Suscepimus, venerande pater, litteras vestras, in quibus continebantur litteræ domini Papæ, et domini

A.D. 1226. Cantuar de competenti auxilio domino regi, a clericis impendendo. Verum, quia difficile est, nos, super tanto et tam generali negotio certum dare responsum, cum necesse esset, quod uniformitas observaretur super hac præstatione, per totum archiepiscopatum Cantuar, et periculum esset ecclesiæ, novellæ aliquid statuere et providere, quod esset in prejudicium ecclesiæ Anglicanæ generalis; paternitatis vestræ genibus provoluti, devotissime supplicamus, quatinus inducatis dominum archiepiscopum ut ipse convocet coram eo, de singulis ecclesiis ubi clerici conversantur, ad certam diem et locum, singulos procuratores, ut de uniformi eorum provisione et consilio, tam certa et tam uniformis procedat responsio, ut domini P. P., si viderint expedire, obtemperetur mandato et ad honorem totius ecclesiæ Anglicanæ, et ad cleri protectionem, de cetero, devotius assurgat gratitudo. Propterea, sancte pater, necesse habemus, una cum tota ecclesia Anglicana, ut diligenter inquiratur a domino archiepiscopo, forma securitatis domino regi facienda, si procuratores in præfatum auxilium consenserint, ne hoc factum in dampnosam, in posterum, trahatur consequentiam. Et quia ex hoc generale potest procedere periculum; necesse est ut majoris muniminis et roboris habeat fulcimentum. Valeat et vigeat sanctitas vestra in Domino semper.

sentatives of all churches, to decide on a matter which is of general interest.

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De nominandis procuratoribus in eodem negotio.

In Nativitate Beatæ Virginis (Sept. 8) proximo sequenti, venerunt litteræ a domino episcopo sub hac forma:—

The bishop directs the dean and chapter to appoint "proctors" to appear in London on the above business.

R. divina permissione Sarum ecclesiæ minister humilis, viro venerabili et dilectis filiis W. decano et capitulo Sarum, salutem, gratiam, et benedictionem:—Sicut nobis supplicastis, instituimus diligenter apud dominum

Cantuarenš., et optinuimus quod singuli episcopi sig- A.D. 1226.
nificant capitulis suis, quod suum habeant procuratorem apud London ad quindenam post festum Sci. Michaelis proximo sequentis. Quapropter vobis mandamus, quatinus ydoneum habeatis procuratorem prædictis die et loco, et sufficienter instructum super negotio pro quo dominus rex et nos vobis scripsimus. Valete.

Electi igitur fuerunt de communi consilio omnium prædictorum procuratores capituli, scilicet magr̃. Lucas de Wintonia, et magr̃. Elias de Deram, qui comparerent coram domino Cantuar. termino statuto, deferentes litteras de rato sub hac forma:— Luke of Winton and Elias de Derham elected.

"Domino reverendo et patri venerabili in Christo Letter of authority given to them by the chapter.
" S. Dei gratia Cantuar. archiepiscopo,[1] totius Angliæ
" primati, et sanctæ Romanæ ecclesiæ cardinali, W.
" decanus et capitulum Sarum salutem, et tam devo-
" tam quam debitam, cum omni honore, reverentiam.
" Significavit nobis venerabilis in Christo pater R.
" Dei gratia Sarum episcopus quod ad excellentiam ves-
" tram procuratores mitteremus quintadecima die post
" festum S. Michaelis apud London ad respondendum
" de competenti auxilio domino regi conferendo.
" Nos igitur, de unanimi assensu capituli nostri,
" dilectos in Christo confratres nostros, magr̃um Eliam
" de Deram, et magr̃um Lucam de Wintonia, ad exe-
" cutionem hujus procurationis electos, ad sanctitatis
" vestræ preces transmittimus, ratum habituri quicquid
" predictis die et loco una cum procuratoribus aliorum
" capitulorum, duxerint faciendum."

[1] Marginal note,—"Nota qualiter decanus et capitulum scribunt " domino Archiepisc. Cantuar."

A.D. 1226. HÆC EST FORMA PRESCRIPTA PROCURATORIBUS PRÆSCRIPTIS, SCILICET, ELIÆ ET LUCÆ.

Precise instructions as to the views of the chapter given to the two "proctors."

1. INPRIMIS,—Utrum capitulo Sarum honestum esset et decens ut domino regi subveniatur:—si sic procuratoribus capituli, et aliorum capitulorum placuerit.

2. ITEM, credit expedire quod *quintadecima* non præstetur, vel aliqua summa inferior.

3. ITEM, si autem fieri potest et aliis placuerit, stetur in *vicesima*, sicut in subventione "Terræ Sanctæ" factum fuit, nec excedat aliquo modo sextam portionem.

4. ITEM, fiat hæc præstatio de prebendis et redditibus, et hoc secundum estimationem quæ facta fuit ad subventionem 'Terræ Sanctæ," et nullo modo de mobilibus.

5. ITEM, colligatur hæc pecunia ab aliquibus fidedignis ad hoc assignatis per capitulum, et non per officiales episcopi, vel ejus archidiaconos.

6. ITEM, collecta pecunia tradatur domino episcopo, vel cui ipse decrevit, domino regi solvenda.

7. ITEM, nullo modo consentiant procuratores ut propter hoc, aliquid juramentum a canonicis præstetur, vel quod sententia excommunicationis super hoc generaliter proferatur.

Fol. 73, *verso*.

8. ITEM, inquiratur ab aliis quid faciendum sit si aliqui canonicorum singulariter contradixerint his quæ a majore parte capituli provisa fuerint.

9. ITEM laborent procuratores capitulorum ad hoc, ut de præbendis quæ in aliis episcopatibus consistunt, fiat a singulis collecta. A.D. 1226.

10. ITEM quærant procuratores securitatem a domino Cantuar. et domino rege et episcopis, quod, propter hanc præstationem, non generabitur de cetero aliquid prejudicium ecclesiæ Anglicanæ.

11. ITEM nitantur procuratores ad perquirendum prolixos terminos ad solvendum hoc tallagium.

DE DEBITIS FABRICÆ NONDUM SOLUTIS.

EODEM ANNO, circa festum Sci. Michaelis, transmissa fuerunt hujumodi litteræ ex parte decani et capituli, canonicis subscriptis, sub hac forma :— Monition addressed to certain canons for not having paid their contribution to the fabric-fund.

Magr̃o. H. de Bissupeston.
Magr̃o. H. Tessun.
Abb. de Scireburn.
Prior. de Okeburn.
Gileberto de Lacy.
Magr̃o. E., thesaurario Sarum.
W. de Yngandeby.

W. DECANUS ET CAPITULUM SARUM dilecto fratri et concanonico N . ., salutem, et sincerum fraternæ caritatis amplexum :—Vestram cum omni qua possumus diligentia monemus fraternitatem, vobis firmiter in virtute Spiritus Sancti injungentes, quatinus mandato domini nostri et patris in Christo R. Dei gratia Sarum episcopi super debito in quo fabricæ[1] matricis ecclesiæ nostræ Sarum tenemini infra festum Sancti Andreæ apos-

[1] Marginal note,—"Nota, ad solvend. debitum fabricæ."

A.D. 1226. toli nunc proximò instantis, occasione et dilatione postpositis, parere non differatis; tantum si placet faciatis, ne liberalitas vestra quæ vobis præstare debuerat laudem et gloriam, in contradictionem, quod absit, vertatur, et offensam; et ne ultionem tanto delicto condignam et debitam contra vos, si a solutione cessaveritis, teneamur exercere. Valete.

Litteræ archiepiscopi Cantuañ. de concilio Londoñ.

The archbishop of Canterbury informs bishop R. Poore of the result of the council held in London.

Stephanus, Dei gratia Cantuar. archiepiscopus, totius Angliæ primas et sanctæ Romanæ ecclesiæ cardinalis, venerabili fratri R. eadem gratia Sarum episcopo, salutem:—

Memoriter, sicut credimus, tenetis qualiter scripserit dominus P. P. nobis et vobis pro competenti auxilio a personis ecclesiasticis de beneficiis suis domino regi liberaliter impendendo; propter quod vos, et alios ecclesiarum prelatos nuper Londoñ. convocavimus, ubi tractavimus cum decanis cathedralium ecclesiarum presentibus, et cum procuratoribus ubi decani non erant presentes, et cum archidiaconis presentibus et cum procuratoribus absentium: cum viris etiam religiosis presentibus, et cum procuratoribus absentium, de negotio memorato. Convenimus autem in hanc formam, videlicet,—Quod ipsi monitis et mandatis domini Papæ reverenter inclinati volunt præstare *sextamdecimam* partem de omnibus ecclesiis, præbendis, et communis, de quibus *quintadecima* non soluta fuit. Fiet quidem collecta in ecclesiis cathedralibus per decanos et capitula, in ecclesiis parochialibus per archidiaconos et alios viros providos et fidedignos, de consilio episcopi diocesani eis adjungendos. Cujus collectæ, medietas in festo Purificationis et alia medietas in festo Trinitatis

One *sixteenth* granted to the king, one half to be paid at the feast of the Purification and the other half on the feast of the Holy Trinity.

proximo venturis solvetur, secundum estimationem vero factam in collectione fiet estimatio redituum premissorum. Fraternitati vestræ igitur mandamus, quatinus interponatis diligentius partes vestras, ut negotium memoratum secundum formam præmissam efficaciter et fideliter effectui mancipetur. Provisum est autem, et a domino rege concessum, quod ipse per litteras suas patentes, cavebit pro se et heredibus suis quod præfata concessio, liberaliter facta, non cedet in prejudicium ecclesiasticæ libertatis. Dat. anno Domini MCCXXVI°, mense Octob. Valete in Domino. A.D. 1226. Fol. 74.

Litteræ Regis Henrici de eodem.

Henricus, Dei gratia, rex Angliæ, dominus Hiberniæ, dux Normanniæ et Aquitaniæ, comes Andegaviæ, venerabili patri R. eadem gratia Sarum episcopo, salutem :— Royal letters to the bishop of Sarum to the same effect.

Cum propter urgentia negotia nostra dominus P. P. Honorius, tertius, archiepiscopis et episcopis regni nostri per litteras suas dedisset in mandatis ut clerum Angliæ sibi subditum monerent diligenter, et inducerent quod de beneficiis suis competens auxilium caritative nobis facere deberent, ad conservationem pacis ecclesiasticæ et regni nostri ; clerus præfatus ad faciendum præmissa, pia devotione inductus, liberaliter concessit et benigne *sextamdecimam* beneficiorum suorum secundum estimationem competentem unius anni factam ; scilicet, tempore quo collecta fuit vicesima in succursum Terræ Sanctæ, nobis, per manum suam propriam, collectam largiri ; ita tamen, quod ex hac gratia, gratis et liberaliter tunc nobis impensa, processu temporis, ecclesiis vel ecclesiasticis personis, seu beneficiis, nullum posset aliquatenus prejudicium generari. Nos igitur, nolentes occasione gratiæ et

A.D. 1226. liberalitatis, nobis, ut præmissum est, affectu favorabili, impensæ ecclesiis Dei, archiepiscopis vel episcopis, aliisve prelatis, clericis, aut eccleciasticis seu religiosis viris, vel ecclesiasticis possessionibus quibuscunque, vel feudis vel hominibus eorum prejudicium vel gravamen aliquod, aliquo tempore generari; nec similem præstationem trahi posse in consuetudinem vel debitum; presentibus litteris nostris cum multiplici gratiarum actione protestamur, beneficium taliter nobis collatum, ex sola liberali gratia cleri processisse, nec illud a nobis vel heredibus nostris, occasione vel exemplo tali, in debitum vel consuetudinem trahi posse. Et in hujus rei testimonium has litteras patentes fieri fecimus.

Teste meipso apud Westmonasterium, xx° die Octob., anno regni nostri decimo Dat. per manus venerabilis patris R. Cicestrensis episcopi et cancellarii nostri, coram Hugone de Burgo, justitiario nostro, J. Bathon., et R. Sarum, episcopis.

Litteræ episcopi decano et capitulo Sarum.

Letters from the bishop to the dean, directing him to lose no time in carrying out these commands.

R. divina permissione Sarum ecclesiæ minister humilis, venerabili viro et dilecto in Christo filio, domino W. decano Sarum, salutem, gratiam, et Dei benedictionem:—

Cum sit ad mandatum apostolicum nuper a clero provisum unanimiter competens auxilium domino regi faciendum,—videlicet xvi^ma^ pars bonorum ecclesiasticarum personarum, sicut plenius expressimus in litteris vobis et capitulo Sarum super hoc a nobis directis,—Nos, attendentes quam sinceriter hactenus amplexus sit dominus rex ecclesiam nostram quandocunque ejus indigeat favore et munificentia, dilec-

tionem vestram specialiter duximus exorandam, quatinus sicut ecclesiæ nostræ diligitis promotionem, ipsum negotium, quantum in vobis est, tam fideliter, celeriter, et efficaciter expediatis, quod qui præ ceteris regiam erga ecclesiam nostram gaudemus invenisse gratiam, in hoc domini regis negotio, cæteros præcedamus diligentia, tantum si placet facientes quod necessitas nobis et vobis cedat in virtutem. Valete. A.D. 1226.

W. DECANUS ET CAPITULUM SARUM DILECTO FRATRI ET CONCANONICO N . . , SALUTEM :—

Letters from the dean and chapter to the several canons respecting the same matter.

LITTERAS DOMINI CANTUAR. suscepimus continentes quod cum nuper essent coram eo apud London. constituti decani cathedralium ecclesiarum vel eorum procuratores, et archidiaconi diversarum ecclesiarum vel procuratores eorundem, insuper et viri religiosi vel procuratores eorum, ad tractandum de competenti auxilio domino regi præstando, de ecclesiis, præbendis, et communis per regnum Angliæ constitutis, tandem in hanc formam omnes convenerunt ;—videlicet,—Quod ipsi monitis et mandatis domini P.P. reverenter inclinati volunt præstare sextamdecimam partem de omnibus ecclesiis, præbendis, et communis, in quibus quintadecima soluta non fuit. Fiet autem solutio medietatis in festo Purificationis Beatæ Mariæ, et alterius medietatis in festo Trinitatis proximo sequenti. Fiet etiam hæc præstatio secundum estimationem redituum factam in collatione vicesimæ quæ facta fuit in subsidium Terræ Sanctæ. Fraternitatem igitur monemus attentius et exhortamur in Domino, firmiter injungentes, quatinus in presenti negotio, voluntatem domini P. P. et aliorum patrum nostrorum attendentes, necnon et necessitatem domini regis pie considerantes, juxta formam prescriptam medietatem

Fol. 74, *verso.*

A.D. 1226. xvi^mæ portionis præbendæ vestræ in Purificatione Beatæ Virginis, parati sitis apud Sarum exsolvere; et aliam medietatem in festo Trinitatis proximo sequenti, secundum prætaxatam estimationem. Valete.

TAXATIO DIGNITATUM ET PRÆBENDARUM.

Assessment of the various dignities and prebends to the payment of a *sixteenth.*

W. decanus de decanatu, cum præbenda sua de Hectredbuř.,[1] 100 solid.	Estimatio lxxx. marc.
G. precentor, de cantaria et præbenda de Wrthe, lxxv. solid.	Estimat. cantaria xxx. marc. et præb. lx. marc.
R. cancellarius, de cancellariatu, et præbenda de Wdeford, 50 solid.	Estimat. cancellar. xv. marc. et præb. xx. marc.
E. thesaurarius, de thesauraria, et præbenda de Calna, 5 marc.	Estimat. thesaur. xx. marc. et præb. lx. marc.
Th. subdecanus de præbenda de Cermenistra, 5 marc.	Estimat. lxxx. marc.
Elias de Deram de præbenda de Lavinton et Poterne, xli. sol. et viii. d.	Estimat. 50 marc.
Robertus Coterel de præbenda de Ramesbirie, ii. marc. et dimid.	Estimat. xl. marc.

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[1] In rotulo misso Stephano capellano domini P. P. sic :—Decanatus W. decani, qui consistit in ecclesia de Sunning: et in ecclesia de Mera, et præbenda sua quæ consistit in ecclesia de Hectredeb., et in ecclesia de Godalming, quæ sita est in episcopatu Winton. Estimat. 100 libr. :—

In prestatione vicesimæ ad opus Terræ Sanctæ, sic : — ADA decanus de decanatu et præbenda sua cum pertinentiis xx. marc. de tribus annis. Sic habetur in rotulo quem transmisit nobis abbas de Stanley juxta Waruic., qui tunc fuit collector vicesimæ sub Pandulpho legato. Et sic fuit estimatio decanatus et præbendæ decani cxx. marc. et xiii. marc. et x. solid.

W. de Yngandeby de præbenda de Gŕaham,[1] xl. sol. et viii. d.	Estimat. 50 marc.
Barth. de Kemes de alia præbenda de Gŕaham,[1] xli. sol. et viii. d.	Estimat. 50 marc.
Herbertus de præbenda de Bedeuind, xli. sol. et viii. d.	Estimat. 50 marc.
Lucas, de præbenda de Blebur.,[2] ii. marc. et dimid.	Estimat. xl. marc.
Elias Ridel, de præbenda de Scupton,[3] xx. sol. et x. den.	Estimat. xxv. marc.
Magr. A. de Esseby de præbenda de Brikeleswrth, xx. sol. et x. den.	Estimat. xxv. marc.
R. de Bremble, de præbenda de Button,[4] xx. sol. et x. den.	Estimat. xxv. marc.
Abbas de Scireburn, de præbenda de Scireburn, xli. sol. et viii. den.	Estimat. 50 marc.
Abbas Beccensis, de præbenda de Okeburn cum pertinentiis, vi. lib. v. sol.	Estimat. 100 libr.
Abbas S. Wandragesili, de præbenda de Ophaven, xvi. sol. et viii. den.	Estimat. xx. marc.
Abbas de Monte Burgo, de præbenda de Lodres, xvi. sol. et viii. den.	Estimat. xx. marc.
R. de Maupodr. de præbenda de Grimstan, xvi. sol. et viii. den.	Estimat. xx. marc.

[1] These were respectively the prebends of North and South Grantham, in Lincolnshire.

[2] Blewbury, in Berks.

[3] Shipton, in Oxfordshire.

[4] Bitton, in Gloucestershire.

A.D. 1226.	DOMINUS EPISCOPUS, de præbenda de Horton, xvi. s. et viii. d.	Estimat. xx. marc
	Martinus de Sum̃. de præbenda de Chesingeberie, i. marc.	Estimat. xvi. marc.
Fol. 75.	Humfridus archidiaconus, de præbenda de Beministr,[1] xli. sol. et viii. den.	Estimat. 50 marc.
	Valentinus de præbenda de Beministre[1] quæ fuit Eliæ, xvi. sol. et viii. den.	Estimat. xx. marc.
	Magr. Rogerus, de præbenda de Nutheraven, xvi. sol. et viii. den.	Estimat. xx. marc.
	R. Scotus, de præbenda de Nutherbir., xii. sol. et vi. den.	Estimat. xv. marc.
	Magr. R. de Bingeham, de præbenda de Slepa,[2] xii. sol. et vi. den.	Estimat. xv. marc.
	R. de Wrtha, de præbenda et Bemminster,[3] i. marc.	Estimat. xvi. marc.
	Gilebertus de Axminstr. de præbenda de Awelton,[4] dimid. marc.	Estimat. viii. marc.
	Humfridus, archid. Dorset. de præbenda (de) Auelton,[4] dimid. marc.	Estimat. viii. marc.
	Magr. W. de Len, de præbenda de Geteministr.,[5] dimid. marc.	Estimat. viii. marc.

[1] These were respectively BEAMINSTER, Prima and Secunda, in Dorsetshire.

[2] SLAPE, in Dorsetshire.

[3] If not BEDMINSTER, near Bristol (now constituting one prebend with REDCLIFF), it is probably NETHERBURY in ECCLESIÂ, which is not otherwise accounted for. See Sarum Fasti, p. 406.

[4] These were ALTON, North and South, in Dorset.

[5] YETMINSTER PRIMA, in Dorset.

Tancredus, de præbenda de Eteministr.,[1] dimid. marc.	Estimat. viii. marc.
Magr. H. Tessun, de præbenda de Durnford, i. marc.	Estimat. xvi. marc.
Magr. Laurentius, de præbenda de Writelinton,[2] cum pertinentiis, xxv. sol.	Estimat. xxx. marc.
Th. de Ebelesburn, de præbenda de Rotefen, dimid. marc.	Estimat. viii. marc.
Magr. Lucas, de præbenda de Cumba, cum pertinentiis, xx. sol. et x. den.	Estimat. xxv. marc.
Magr. Stephanus, de præbenda de Rotescomb,[3] viii. sol. et iiii. den.	Estimat. x. marc.
Archid. Bathon., de præbenda de Getesbir.,[4] iv. sol. et ii. den.	Estimat. v. marc.
A. de Tissebar. de præbenda de Axeford, ii. solid.	Estimat. xxxii. sol.
P. Picot, de præbenda de Werministr., ii. sol. et vii. den.	Estimat. xli. sol.
Daniel, de præbenda de Stratton, x. sol.	Estimat. xii. marc.
G. de Lacy, de præbenda de Ratecliv,[5] 2 marc. et dimid.	Estimat. xl. marc.
Reginaldus Sinebaldi, de præbenda Majoris Altaris, 2 sol. et 6 den.	Estimat. xl. sol.
Magr. H. de Scō. Edmundo, de præbenda quæ consistit in altari,[6] i. marc.	Estimat. xvi. marc.
S. Romanus, de præbenda sua de Lim,[7] 2 marc.	Estimat. xxxii. marc.

[1] Yetminster Secunda, in Dorset.

[2] Writhlington (in Somerset) united as a prebend with Fordington (in Dorset).

[3] Ruscomb, in Berks.

[4] Yatesbury, near Calne.

[5] Redcliff, by Bristol.

[6] The prebend called Minor pars Altaris.

[7] Lyme Regis, in Dorset.

A.D. 1226.

W. archidiac. Berkes., de præbenda de Farendon, 2 marc.	Estimat. xxxii. marc.
G. de Sandford, de præbenda de Cerdestok,[1] xx. sol.	Estimat. xxiv. marc.
Magr. Jacobus, de præbenda de Preston, xx. sol.	Estimat. xxiv. marc.
Martinus de Pateshull, de præbenda de Teinton, 5 marc.	Estimat. 80 marc.
Magr. G. Devon., de præbenda de Torlinton,[2] x. solid.	Estimat. xii. marc.
A. succentor, de præbenda de Stratford, xi. den.	Estimat. iiii. marc.
Magr. H. de Bissupeston,[3] xx. sol. et x. den.	Estimat. xxv. marc.
Archid. Winton., de præbenda de Burbach, xvi. s. et viii. d.	Estimat. xx. marc.

Summa MDCLXXII. marc., VII. sol. IIII. den.

De Communâ Ecclesiæ Sarum.

Assessment of the "*communa*" of the cathedral.

De ecclesia de Kaning., ii. marc. et dimidium.	Estimat. xl. marc.
De ecclesia de Bretford, xvi. s. viii. d.	Estimat. xx. marc.
De ecclesia Veteris Sarum, xvi. s. viii. d.[4]	Estimat. xx. marc.

[1] Chardstock, in Dorset.

[2] Torleton, in Devon.

[3] He held the prebend of Bishopston, in North Wilts.

[4] Marginal note,—"Sed debent "requiri ab executoribus Hugon. "de Templo." [Hugo de Templo had recently died. See above, p. 49.]

De ecclesia de Melkesham, ii. marc. } Estimat. xxxii. marc. A.D. 1226.

De ecclesia de Awelton, dimid. marc. } Estimat. viii. marc.

SUMMA eorum quæ debentur tam de præbendis, quam de communa, de sextadecima, lxxiv. libr. et xiii. sol. et ix. den. Total sum due for the *sixteenth*.

EODEM ANNO CIRCA INITIUM QUADRAGESIMÆ VENERUNT LITTERÆ REGIS AD EPISCOPUM WINTON, IN HÆC VERBA.

Fol. 75, *verso*.

H. DEI GRATIA REX ANGLIÆ, episcopo Winton., salutem. Satis recolit paternitas vestra, qualiter provisum fuit coram archiepiscopo Cantuar. et episcopis, et clero, tunc existentibus in London, quod singuli decani ecclesiarum cathedralium, per manum suam, sextamdecimam præbendarum suarum colligerent, et inde nobis responderent. Unde cum quædam præbendæ ecclesiæ Sarum sitæ sint infra episcopatum Winton., paternitatem vestram rogamus quatinus permittatis dilectum nobis decanum Sarum colligere sextamdecimam de præbendis prædictis ad respondendum nobis inde per manum suam; petitionem nostram ita liberaliter admittentes quod grates inde vobis scire debeamus.

TESTE, etc.

A.D. 1226–27. The king writes to the bishop of Winton, authorising him to receive from the dean of Sarum the *sixteenth* of prebends situated within his diocese.

HÆ LITTERÆ FUERUNT EI PER NICHOLAUM DE POTERNE TRANSMISSÆ. IPSE VERO RESCRIPSIT OFFICIALI SUO IN HÆC VERBA.

" P. DEI GRATIA WINTON. EPISCOPUS, dilecto sibi " magro. Alano, officiali suo, salutem in Domino:— " Noveritis dominum regem nobis per litteras suas

The bishop of Winton gives instructions

A.D. 1226–27. in accordance with the king's letter to his "official."

"mandasse, quod permittamus decanum Sarum colligere "per manum suam sextamdecimam de præbendis "ecclesiæ Sarum quæ sunt in episcopatu nostro Winton. "Et ideo vobis mandamus, quod ipsum decanum "prædictam sextamdecimam in episcopatu nostro "Winton., de prædictis præbendis colligere permittatis. "Et si quid de prædicta sextadecima præbendarum "dictæ ecclesiæ cepistis, id eidem decano restitui "faciatis. Valete in Domino."

Instructions given by the "official" of the bishop to others concerned in the matter.

ITEM, idem officialis precepit magr̃o. Adæ de Ebelesburn qui aderat ut idem faceret observari in archidiaconatu Winton; scilicet in ecclesia de Odiham, et de Husseburn, et de Sumburn. Idem etiam officialis mandavit decano de Guldeford per litteras suas quas dictus Nicholaus detulit decano Sarum, ut quod accepit de ecclesia de Godalming restituat, et amodo permittat ut decanus Sarum colligat de præbenda et de pertinentiis.

Canons who had not duly resided, called upon to pay their fine of *one tenth* to the canons resident.

EODEM ANNO circa initium Quadragesimæ per commune consilium capituli, confectæ fuerunt litteræ sub nomine decani et capituli ad quosdam canonicos qui suam residentiam non fecerunt; continentes ut in virtute obedientiæ, citra Pascha, solvant medietatem quintæ portionis canonicis residentibus, secundum statutum ecclesiæ. Canonici vero, ad quos dictæ litteræ emanaverunt, hi sunt:—

Gilebertus de Lacy.
Martinus de Patishull.
Martinus de Sum̃.
Magr̃. R. de Bingeham.
Willielmus de Yngandeby.
Magr̃. Tancredus.

Magr̃. Laurentius.
Magr̃. Jacobus de Vercell̃.
Magr̃. B., archidiac. Winton.
Valentinus.
Magr̃. Ricardus de Bremble.
Magr̃. Stephanus de Eketon.
Magr̃. H. de Bissopeston.
Daniel de Longo Campo.
Lucas, thesaurarius regis.
Stephanus, cardinal.
Magr̃. R. Scotus.

A.D. 1226–27.

EODEM ANNO, DIE LUNÆ PROXIMO ANTE ANNUNC. BEATÆ VIRGINIS (MARCH 23) OBLATÆ FUERUNT LITTERÆ SUBSCRIPTÆ DECANO SARUM.

Fol. 76.

R. DIVINA PERMISSIONE SARUM ecclesiæ minister humilis, venerabili viro et dilecto in Christo filio domino W. decano Sarum, salutem, gratiam, et benedictionem;—

The bishop of Sarum sends to the dean a "mandate" from the bishop of Winchester, in virtue of a papal bull, asking for help in raising a "subsidy" for an expedition to the "Holy Land."

Mandatum domini Winton. in hæc verba suscepimus: Venerabili fratri in Christo R. Dei gratia Sarum episcopo, P. divina permissione Winton. ecclesiæ minister humilis, salutem et fraternæ dilectionis augmentum:—Litteras domini papæ suscepimus in hæc verba:—"HONORIUS episcopus, servus servorum Dei, venerabili "fratri episcopo Winton., salutem et apostolicam "benedictionem.—Benedictus Deus qui ex his quæ "mala videntur frequenter bona dignatur elicere, et "quæ timentur cedere ad dispendium, ad compendium "revocare. Cum igitur super discordia quæ inter "karissimum in Christo filium nostrum Fredericum, "illustrem Romæ imperatorem, semper augustum, et "regem Siciliæ, et Lombardos, exorta fuerat, per "studium nostrum, auctore pacis Deo cooperante, "salubriter sit provisum, ut imperator ad transfre-

A.D. 1226–7.

" tandum in instanti Augusto, magnifice, prout impe-
" rialem decet excellentiam, se accingat, multitudinem
" navium, et alia quæ tanto negotio congruunt studio-
" sissime preparando, sicut eo nobis per sollempnes
" nuncios et litteras insinuante lætantes audivimus, et
" ipsa rei evidentia prout ab his qui viderunt, asse-
" ritur clarius manifestat. Sperantes quod Deus exur-
" gens judicare disposuit causam suam, et Jerusalem,
" sicut diebus pristinis restaurare, mandatum quod de
" prædicanda cruce dudum a sede apostolica accepisti,
" duximus innovandum; fraternitatem tuam sollici-
" tantes et hortantes attentè, ac per apostolica scripta
" tibi mandantes, quatinus injunctæ tibi prædicationis
" officium exerceas studiose, magnos et parvos, secun-
" dum datam tibi a Deo prudentiam, sedulis exhorta-
" tionibus inducendo, ut in instanti Augusto, quo
" generale passagium, est indictum, impendant suum
" dictæ Terræ Sanctæ, subsidium, modis omnibus qui-
" bus possunt. Crucesignatos autem, ut occasione
" cessante in ipso passagio transeant efficaciter moneas,
" et si necesse fuerit, per censuram ecclesiasticam, nisi
" quos evidens necessitas excusaverit, sublato appella-
" tionis impedimento, compellas. DAT. LATERANI, Idibus
" Januarii, (Jan. 13) pontificatus nostri anno xi°. . . ."
Harum igitur auctoritate litterarum vobis mandamus quatinus negotium secundum formam præscriptam in vestra diocesi exequamini diligenter. Valeat in Domino fraternitas vestra.

Hujus igitur auctoritate mandati, vobis mandamus, quatinus sine moræ dispendio circa omnes crucesignatos præbendarum Sarum ecclesiæ, formam præmissam faciatis observari. Valete in Domino.

De præbendâ de Teinton.

Fol. 76, *verso.*

Anno Domini mccxxvii°, in termino Assumptionis beatæ Mariæ, magr̃ R. de la Cnoll et magr̃ Michael resignaverunt publice in capitulo Sarum in manus episcopi cartas suas quas habuerunt super præbenda de Teinton, quæ quidem cartæ ibidem cancellatæ fuerunt et repositæ in thesauro Sarum. Et confecta fuit carta dicto magr̃o R. de la Cnoll sub hac forma.

A.D. 1227. On the resignation of certain interests in the prebend of "Teynton," a new deed respecting the same is granted to R. de la Cnoll.

[In the original MS. there is here given a second copy of the deed already printed at Vol. I., 382.]

Eodem anno in crastino S. Lucæ (Octob. 19) porrectæ fuerunt litteræ subscriptæ decano et capitulo Sarum.

Omnibus Christi fidelibus ad quos præsens scriptum pervenerit, R. divina permissione Sarum ecclesiæ minister humilis, salutem in Domino.

Deed of arbitration between the dean and chapter, and certain others, by the bishop, respecting their respective rights in the church of Shersto, sent to the dean and chapter.

Noverit universitas vestra quod cum controversia mota fuisset inter W. decanum et capitulum Sarum, ex una parte, et Ricardum de Harecurt, militem, et Nicholaum de Auvers, clericum, ex altera, super ecclesia de Schorestañ, – tali modo fuit in nos a partibus compromissum,—Quod quicquid a nobis super dicta ecclesia esset ordinatum, utraque pars sine contradictione aliqua observaret, salvo jure patronatus dicto Ricardo de Harecurt et heredibus suis:—Nos autem pro bono pacis, ad instantiam non modicam utriusque partis, compromissum prædictum in nos recipientes, habito bonorum virorum consilio et tractatu, et inspecto jure utriusque partis, ita ordinavimus inter partes, quod decanus et capitulum Sarum annuatim percipient in perpetuum in dicta ecclesia de Schorestan x. marcas ad opus communæ

A.D. 1227. Sarum, ad festum Scī. Johannis Baptistæ, per manus personæ ejusdem ecclesiæ qui pro tempore fuerit, computatis in illis x. marcis xx. solidis quos capitulum Sarum de donatione abbatis et conventus de S. Wandragesilo in prædicta ecclesia de Schorestan percipere consuevit. Et dictis Ricardo de Harecurt et heredibus suis remanebit in perpetuum jus patronatus, et jus presentandi ad totam eandem ecclesiam, salvis prædictis x. marcis decano et capitulo Sarum: ita quod ipsi de cetero in perpetuum non possint in prædicta ecclesia de Schorestan præter prædictas x. marcas aliquid vendicare, nisi de voluntate dictorum Ricardi de Harecurt et heredum suorum. Et ut hæc nostra ordinatio perpetuæ firmitatis robur optineat, eam præsentis scripti testimonio et sigilli nostri munimine roboravimus. DATUM, etc.—HIIS TESTIBUS, etc.

Fol. 77. NICHOLAUS DE AUVERS, PERSONA DE SCHORESTAN, PERQUIRIT CARTAM RICARDI DE HARECURT INFRA PENTECOSTEN PROXIM. VENTUR. SUB HAC FORMA.

Copy of a deed of agreement to be given by Richard de Harecurt to Nicholas de Auvers, "parson" of Shers-ton.

OMNIBUS CHRISTI FIDELIBUS, etc., Ricardus de Harecurt, filius et heres Roberti de Harecurt, salutem in Domino: — Noverit universitas vestra quod ego supposui me ordinationi venerabilis patris R., Dei gratia Sarum episcopi, super controversia quæ vertebatur inter me, ex una parte, et decanum et capitulum Sarum ecclesiæ, ex altera parte, super jure quod idem dicebant se habere in ecclesia de Schorestan. Concedo etiam et presenti carta confirmo ut firmum et stabile sit in perpetuum quod idem episcopus ordinavit, videlicet, ut quicunque fuerit persona in dicta ecclesia de Schorestan pro tempore solvat dictis decano et capitulo ad festum Nativitatis S. Johannis Baptistæ decem marcas annuas in capitulo Sarum ad opus communæ. Volo etiam et statuo ut quicunque

fuerit a me vel meis successoribus persona præsentatus, veniat infra quindecim dies post institutionem suam ad capitulum Sarum, et ibidem fidelitatem faciat et securitatem prædictis decano et capitulo, de prædictis decem marcis fideliter solvendis, et eorum se subjiciat omnino jurisdictioni et coercioni, si solutioni faciendæ suis terminis non paruerit. Quod quia stabile volo esse et firmum, præsenti paginæ sigillum meum apposui. HIIS TESTIBUS, etc. A.D. 1227.

ITEM convenit inter Nicholaum de Auvers et capitulum Sarum aliquem articulum unde possit carta sua meliorari, quod illud suis sumptibus faciet in carta prædicta apponi.

ITEM quia dicit idem Nicholaus quod non intelligit se debere dictas decem marcas in termino S. Johannis proximo, convenit inter ipsum et capitulum, quod secundum quod episcopus judicaverit super hoc, ipse inviolabiter servabit. Debet etiam ipse tantum facere ut dominus episcopus super hoc judicet infra Pentecosten, ne solutio dilationem ulteriorem accipiat.

DE COLLATIONE R. DE LEXINTON IN PRÆBENDAM DE RATECLIVE.

EODEM anno dominus episcopus cum esset apud Sarum in festo Natalis Domini, audito quod Gilebertus de Lacy, canonicus Sarum, diem clausisset extremum, præbendam ejusdem contulit Roberto de Lexinton in die Sanctorum Innocentium. (Dec. 28). The prebend held by Gilbert de Lacy conferred on R. de Lexinton.

POSTEA eodem anno cum idem dominus episcopus esset apud Ambresbuř, venerunt ad eum duo paria litterarum subscriptarum in die Circumcisionis Domini, (Jan. 1) quarum transcriptum misit dominus episcopus decano The bishop immediately afterwards receives a communi-

A.D. 1227. et capitulo, per priorem de Okeburn, in crastino Circumcisionis :—

Bull of Pope Gregory IX., claiming through J. "Romanus," subdean of York, the bestowal of the first vacant prebend.

"GREGORIUS EPISCOPUS, servus servorum Dei, venerabili fratri . . . . . episcopo et dilectis filiis capitulo Sarum, salutem et apostolicam benedictionem. Non est novum vel insolitum ut Romanus pontifex, cujus instantia cotidiana est omnium ecclesiarum sollicitudo continua, in ipsis ecclesiis, prout de suo procedit beneplacito, interdum ordinet et disponat. Unde nos præbendam si qua in ecclesia vestra vacat ad presens ; alioquin, primo vacaturam ibidem donationi nostræ duximus reservandam ; per apostolica vobis scripta mandantes, quatinus de præbenda hujus nichil disponere presumatis. Irritum enim decernimus et inane, si quid contra hoc contigerit attemptari. Dilecto etiam filio magro Johanni Romano, canonico Eboracensi, vos noveritis litteris nostris injunxisse, ut si secus forsitan faceretis, illud debeat auctoritate apostolica revocare, contradictores per censuram ecclesiasticam, appellatione postposita, compescendo. Dat. Anagniæ, vito idus Augusti, (Aug. 8) pontificatus nostri anno primo."

Fol. 77, *verso*.

LITTERÆ EPISCOPO ET CAPITULO SARUM A J. ROMANO.

Letter from J. "Romanus" to the bishop and chapter of Sarum reserving for the donation of the pope the prebend lately held by Gilbert de Lacy.

VIRIS VENERABILIBUS patribus et dominis, R. Dei gratia episcopo et capitulo Sarum :—J. ROMANUS, canonicus Ebor., salutem et intimæ devotionis famulatum. Qualiter me dominus Papa executorem super præbenda ecclesiæ vestræ duxerit deputandum per litteras suas super hoc vobis missas, plene poteritis edoceri. Volens igitur mandatum apostolicum cum effectu exequi, rogo et moneo vos attente precipiens vobis auctoritate qua fungor, quatinus mandatum apostolicum vobis factum, curetis humiliter et efficaciter adimplere. Ego autem præbendam quam Gilbertus de Lacy, qui

mortuus est, noviter in ecclesia vestra habuit, ad donationem domini papæ reservo, decernens irritum et inane, si quid de ipsa præter mandatum apostolicum duxeritis faciendum. Nichilominus contra vos sicut expedire videro processurus. Quid autem super hoc feceritis, mihi per litteras vestras rescribatis. Dat. Ebor., tertio decimo kalendas Januarii (Dec. 20). Valete. A.D. 1227.

LITTERÆ SUBSCRIPTÆ VENERUNT IN DIE SCI. GEORGII. A.D. 1228. (April 23.)

Letter from the same to the dean and chapter declaring the nomination of R. de Lexinton to the vacant prebend to be entirely void, forbidding them to receive him as a "canon and brother."

Viris venerabilibus patribus et dominis, decano et capitulo Sarum, J. Romanus, Ebor. canonicus, salutem in omnium Salutari :—Cum præbendam bonæ memoriæ G. de Lacy quam habuit in ecclesia vestra donationi domini papæ auctoritate apostolica duxerim reservandam, dominus Sarum contra prohibitionem domini papæ et meam de ea ordinare presumpsit, conferendo eam domino Roberto de Lexinton plurima beneficia optinenti :—Ego donationem ab eo factam denunciam irritam et inanem, quod eidem venerabili patri meis patentibus litteris intimavi; sed rebelles et contradictores excommunicatos publice denunciavi; vobis auctoritate qua fungor districte præcipiens et ex parte domini Papæ inhibeo, quatinus præfatum dominum R. nec pro fratre vel canonico habeatis sæpedictæ præbendæ, et fructus si qui existunt de eadem mortuum non contingentes beneplacito domini Papæ fideliter reservetis; scituri pro certo quod si secus egeretis, quod non credo, sententiam in contradictores generaliter latam specialiter incurretis, quam denunciari faciam ab omnibus manifeste. Valete omnes et singuli semper in Domino. Dat. London., xi. kalend. Maii. (April 21).

A.D. 1228. SANCTISSIMO PATRI ET DOMINO GREGORIO, DEI GRATIA SUMMO PONTIFICI, HUMILES ET DEVOTÆ SANCTITATIS SUÆ FILII SERVI W. DECANUS ET CAPITULUM SARUM, TANTO PATRI DEVOTA PEDUM OSCULA, CUM OMNI SUBJECTIONE ET REVERENTIA.

The dean and chapter apply to Pope Gregory concerning the enquiry as to the life and miracles of S. Osmund, sending the inquisition made in the matter by the bishops of Bath and Chester, together with two delegates from the chapter.

QUANTAS possumus dignationi vestræ, pater sancte, referimus gratias pro gratia quam nuper in oculis vestræ pietatis invenire meruimus, et præbet nobis ampliora petendi fiduciam et per gratiam Dei a celsitudine vestra optinendi certitudinem, petitio nostra tam liberaliter et tam benigne exaudita. Sane commisit nuper discretio vestra viris venerabilibus et discretis Bathon. et Cestrens. episcopis, super vita et miraculis piæ recordationis Osmundi, quondam Sarum episcopi, inquisitionem faciendam, rem dignam laude, pater venerande, et quæ vestrum apostolatum, per Dei gratiam, reddet gloriosum; cum temporibus vestris Deus, sanctos suos mirificare non desistat, et glorificare in sanctis suis, gloriosus apparere dignatus, ne solus habere gloriam videatur. Ad pedes igitur sanctitatis vestræ provoluti, quanta audemus precum instantia, quanta possumus devotione, pulsamus et petimus, quatinus tam laudabile principium condigno exitu perornetur, et quod per vos "*hostiæ caudam capiti*,"[1] conjuncta de potestate vobis desuper data, tunicam jam, per Dei gratiam, polimitam facere etiam dignemini talarem. Pro quo negotio cum inquisitione discrete et diligenter facta transmittimus ad pedes sanctitatis vestræ, concanonicos et fratres nostros, magistros H. et R., nichil aliud a vestra magnificentia expetentes vel expectantes, nisi quod Deus vobis inspiraverit, cujus vicem tenetis in terris, et quod ad honorem Dei cedat et ecclesiæ; et frigescentem jam in pluribus caritatis igniculum fortius ac-

[1] The expression "*hostiæ caudam capiti*," or more commonly "*hostiæ caudam immolare*," is a proverbial one, and means the completing of anything begun. For some remarks on the remaining clause, see "Glossary," *s. v.* "POLIMITA."

cendat, et hereticam confundat pravitatem. Dominus vos conservet ecclesiæ suæ et nobis per tempora multa. A.D. 1228.

GREGORIO.

Necnon et abbati de Stanlegh, Cisterciensis ordinis. } Ad instantiam vestræ paternitatis.

Scribe.

. . . . . .

SANCTISSIMO PATRI et domino Gregorio, Dei gratia, summo pontifici, devotissimi sanctitatis tuæ servi, J. Bathon., et A. Coventr. et Lichefeld. divina miseratione episcopi, devota pedum oscula. Litteras sanctitatis vestræ suscepimus in hæc verba,—"GREGORIUS, etc. " venerabilibus fratribus Bath. et Coventr. episcopis et " dilecto filio abbati de Stanlegh, Cisterciensis ordinis, " Sarum dioc., salutem et apostolicam benedictionem. " Magnus et misericors Dominus,[1] etc. DAT. Assisii, " iii° kalend. Junii (May 30), pontificatus nostri anno " secundo." Volentes igitur devotione qua decuit, apostolicis obedire mandatis, collega nostro agente in partibus Hyberniæ, qui tamen commisit in hoc vices suas abbati de Tintern. ejusdem ordinis; certum diem, scilicet, diem beati Dionisii prefiximus apud Sarum, ut ad solempnem vocationem, multis ibi promiscui sexus convenientibus, prout in hujusmodi fieri consuevit, diligentius et cautius procederemus in negotio memorato; quo quidem die altero nostrum comparente, una cum abbate prædicto de Tintern., et Giliberto, canonico Wellensi, viro provido et discreto, gerentes vices mei, Bathon. tunc absentis propter causam necessariam et urgentem; cum ulterius sine periculo moræ diffusioris non posset inquisitio deferri propter diuturniorem absentiam mei, Coventr., qui in proximo profecturus eram ad curiam Romanam; ea quam

Letter from the bishops of Bath and Coventry to the pope, detailing the steps taken for due enquiry into the life and miracles of Osmund, bishop of Sarum.

[1] See below, p. 87, for a full copy of this Papal bull.

A.D. 1228. decuit circumspectione et diligentia processum est in inquisitione per præmissa, et etiam aliq̃. de vita ipsius et moribus a multarum ecclesiarum eremitis descripta, et in scriptis fideliter redacta, sicut ex fidelium relatione accepimus, una cum attestationibus miracula ipsius continentibus, sub sigillis nostris, et dicti abbatis de Tintern. ad pedes vestræ sanctitatis duximus transmittenda, ut vos ad consummationem negotii procedere possitis prout cælitùs vobis fuerit inspiratum. Conservet vos Dominus ecclesiæ suæ per tempora longiora.

A.D. 1227–28.

EODEM ANNO CITO POST COLLOQUIUM, QUOD FUIT APUD LONDON. IN OCTABIS S. HILARII (JAN. 20), SCRIPSIT DOMINUS REX UNIVERSIS VICECOMITIBUS ANGLIÆ SUB HAC FORMA.

Royal commands addressed to the various sheriffs to prevent the alienation of any lands, &c., to a religious house without the king's licence.

H. DEI GRATIA REX ANGLIÆ, etc., vicecomitibus, etc. Precipimus tibi quod statim visis litteris istis per totam ballivam tuam clamari facias, quod nullus qui de nobis tenet in capite in balliva tua in dominicis nostris, sicut corpus et tenementum suum diligit, aliquid de tenemento suo conferat, vendat, vel aliquo alio modo alienet, alicui domui religiosæ, vel aliquibus personis ecclesiasticis, sine licentia nostra. Firmiter etiam prohibeas, quod nullus de nobis tenens in capite, sive miles sive liber homo sive alius se transferat a terra quam de nobis tenet in capite, ad terram alicujus domus religionis, vel alicujus personæ ecclesiasticæ, ad manendum super eam, per quod simus perdentes in servitiis, tallagiis, vel aliquibus aliis ad nos pertinentibus. Diligenter enim inquiras per sacramentum proborum et legalium hominum comitatus tui, qui de hominibus nostris de nobis tenentibus in capite in dominicis nostris, ut prædictum est, dederint vel vendiderint, vel alio aliquo modo alienaverint aliquid de tenementis suis, et quibus viris

religiosis vel ecclesiasticis ea alienata fuerint, et a quo tempore et quantum singula illa tenementa valeant. A.D. 1227–28.

De canonizatione Osmundi.

Anno Domini mccxxviii°, in crastino translationis Sci. Swithuni (July 16), venerunt litteræ subscriptæ, quas detulit Robertus, capellanus, persona de Gillingeham :— A.D. 1228.

Fol. 78.

Commission given to the bishops of Bath and Coventry and the abbot of Stanley to make diligent enquiry as to the life and miracles of Osmund, bishop of Sarum.

Gregorius Episcopus, servus servorum Dei, venerabilibus fratribus Bathon. et Coventrens. episcopis, et dilecto filio abbati de Stanleg. Cisterc. ordinis, Sarum dioces., salutem et apostolicam benedictionem :— Magnus et misericors Dominus in sanctis suis mirabilis, faciens mirabilia in cœlo sursum et in terra deorsum, coronat in patria quos destinavit ad vitam ; et nonnunquam aliquos ex eis secundum divitiarum sapientiæ et misericordiæ suæ multitudinem, in via glorificat ad edificationem fidelium et catholicæ fidei firmamentum. Ex litteris sane venerabilis fratris nostri episcopi, et capituli Sarum, intelleximus quod piæ recordationis Osmundus Sarum episcopus, cum Sarum ecclesiam suscepisset in ipso suæ fundationis exordio gubernandam, magnam temporalibus, majorem vero spiritualibus, curam impendit. Nam et ipsam ecclesiam magnificè a fundamentis erexit, ornavit libris, thesauris et aliis, et ædificiis, possessionibus et terris de proprio [1] ampliavit, ac canonicorum præbendas cum magna deliberatione instituit in eadem ; personis ibidem honestis et laudabilibus collocatis. Ipsius quoque temporibus eandem ecclesiam et personas tunc consistentes in ipsa, Deus ex alto respiciens, tantam in

[1] Marginal note,—" non possessionibus ac terris *de proprio*."

A.D. 1228. eis gratiam suæ benedictionis affudit, quod nusquam in toto regno Angliæ æquè viguit disciplinæ censura, honestas morum, consiliorum maturitas, auctoritatis pondus, et gravitas personarum. Sicque honestavit ipsum Dominus in laboribus suis, et complevit labores illius, quod ejus "*Instituta*" adhuc pro majori parte Anglicana Ecclesia imitatur. Fuit enim pietate magnificus, et laudabilis sanctitate, et quoniam in vita sua virtutibus claruit, et post obitum miraculorum frequentia coruscavit, eum ascribi Sanctorum catalogo prædicti episcopus et capitulum instanti devotione ac devota instantia petierunt; asserentes dignum existere ut a longo tempore thesaurus absconditus aperiatur fidelibus, et tanquam lucerna, lucens ad edificationem multorum, super candelabrum statuatur. Quia vero super hoc cum multa est diligentia et providentia providendum, districtè præcipiendo mandamus, quatinus de vita et miraculis prædicti episcopi diligenter, prudenter, ac sollicite inquiratis; et quod inveneritis, fideliter in scriptis redigere, ac nobis sub sigillis vestris transmittere procuretis, ut super hoc prout faciendum fuerit procedamus. DAT. Assisii, iii. kalend. Junii (May 30), pontificat. nostri anno secundo.

EODEM DIE (JULY 16) DETULIT IDEM ROBERTUS LITTERAS DOMINI SARUM DECANO ET CAPITULO SUB HAC FORMA:—

Letters from the bishop of Sarum to the dean and chapter, expressing his earnest wish for the accomplishment of their

R. DIVINA PERMISSIONE SARUM ecclesiæ minister humilis, dilectis filiis in Christo W. decano et capitulo Sarum, salutem, gratiam, et benedictionem:—Benedictus Deus, qui prosperum fecit iter dilecti filii Roberti, capellani, nuncii ecclesiæ nostræ, qui complevit labores illius ad votum nostrum: et hoc sane dispensationi divinæ attribuimus, non humanæ, quæ in sapientia cuncta disponens, quod difficile credebamus esse, et quasi impos-

sibile supra spem nostram, sine aliqua difficultate expedivit. Quapropter inspectis litteris quas dominus Papa super hoc negotio inquisitoribus transmittit, gaudeamus omnes in Domino, et pio mentis affectu pensemus gratiam quam fecit nobis Dominus; et simus strenui cooperatores, et non ingrati gratiæ quæ nobis præter merita nostra divinitus concessa est. Rogamus autem vos, monemus et exhortamur in Domino, quatinus tempestive mittatis viros providos et discretos, cum litteris vestris ex parte capituli, ad illos quibus negotium istud injunctum est, qui cum omni diligentia inquirant ab eisdem tempus et diem quando huic negotio volent intendere, et ad hoc quanto tempestivius possunt eos inducant. Nos autem, quantum ad nos pertinet, super hoc negotio non dormitabimus. Valete.

A.D. 1228.

efforts, and urging them to send representatives to urge on the matter.

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ITEM EODEM DIE (JULY 16) DETULIT IDEM ROBERTUS A CURIA ROMANA CONFIRMATIONEM DOMINI PAPÆ SUBSCRIPTAM :—

"GREGORIUS EPISCOPUS, servus servorum Dei, venerabili fratri episcopo, et dilectis filiis capitulo Sarum, salutem et apostolicam benedictionem :—Cum a nobis petitur quod justum est et honestum, tam vigor equitatis quam ordo exigit rationis, ut id per sollicitudinem officii nostri ad debitum perducatur effectum. Ea propter venerabilis in Christo frater episcopus, et dilecti filii capitulum, vestris justis postulationibus grato concurrentes assensu, possessiones, et redditus, ac alia bona ad opus fabricæ Sarum ecclesiæ a karissimo in Christo filio nostro Anglorum rege, ac aliis Christi fidelibus pia liberalitate concessa, necnon libertates et immunitates ab eodem rege ac aliis vobis et ipsi ecclesiæ optentu pietatis indultas, sicut ea omnia juste et

Papal bull confirming to the church of Sarum the various royal and other gifts bestowed on it.

A.D. 1228. " pacifice possidetis, vobis et per vos eidem ecclesiæ " auctoritate apostolica confirmamus, et præsentis " scripti patrocinio communimus. Nulli ergo omnino " hominum liceat hanc paginam nostræ confirmationis " infringere, vel ei, ausu temerario, contraire. Si quis " autem hoc attemptare presumpserit, indignationem " omnipotentis Dei, et beatorum Petri et Pauli apo- " stolorum ejus se noverit incursurum. DAT. Assisii, " tertio kalendas Junii (May 30), pontificatus anno " secundo."

ITEM EODEM DIE (JULY 16) DETULIT IDEM ROBERTUS, CAPELLANUS, TRANSCRIPTUM DUORUM PARIUM LITTERARUM SUBSCRIPTARUM:—

Letter from the pope to bishop R. Poore, nominating him to the vacant see of Durham, the election of W. archdeacon of Worcester to the same having been set aside.

GREGORIUS, etc.,—Sarum episcopo:—Electione nuper facta de dilecto filio W. archid. Wigorn. in ecclesiam Dunholmensem, pro eo quod attemptata fuerat contra formam consilii generalis, justitia exigente, cassata; nos attendentes quod quanto eadem ecclesia est insignior, tanto est notabilior lapsus ejus, de reparatione ipsius coacti sumus anxiè cogitare. Cum enim, sub umbra pastorum, prodigos habuerit dispersores, qui non solum errata corrigere, vel dispersa colligere, non curarunt, sed nec lanâ vel lacte contenti, pelles desuper ossibus dissipatarum ovium rapiebant. Lacerato grege Dominico, eadem ecclesia graviter est in spiritualibus deformata, et in temporalibus diminuta. Quare cupientes eidem de idoneo gubernatore consulere, qui dampna præteriti temporis, Domino dante, resarciens requirat quod perierat; quod est abjectum reducat; et consolidet quod infirmum; te ipsi ecclesiæ providimus in pastorem: spe nobis proposita, quod ille qui dans præmia elargitur, virtutis tuæ merito ecclesiam ipsam in statum et honorem pristinum restaurabit, immo et grata multiplicabit eidem

in spiritualibus et temporalibus incrementa. Cum igitur quod a nobis est cum deliberatione provisum, te deceat in humilitate acceptare, fraternitatem tuam rogamus, monemus, et hortamur attentè per apostolica tibi scripta, in virtute Spiritus Sancti, sub obedientiæ debito districtè precipiendo, mandantes et obtestantes per aspersionem sanguinis Jesu Christi quatinus hujusmodi oneri tibi a nobis imposito submittens humeros ad portandum, omni occasione et excusatione cessante, sine moræ dispendio, ad ecclesiam accedas eandem acturus, secundum datam tibi a Domino gratiam, curam ejus. Taliter autem beneplacitis nostris obsequi et jussionibus studeas obedire, quod inobedientiæ vitato reatu, obedientiæ meritum voluntarius proberis amplecti, nosque tibi, propter hoc, reddas favorabiles et benignos. Sciturus quod si adeo, quod non credimus, tuæ velles indulgere quieti, ut onus nobis incumbens tibi destinavimus imponendum suscipere detractares, non immerito formidare ne a te requiramus in extremo examine coram districto judice rationem. DAT. Spoleti, ii° idus Maii (May 14), pontificatus nostri anno secundo. A.D. 1228.

Letter from the Pope to the archbishop of Canterbury and others, informing them of the "provision" of bishop R. Poore to the see of Durham.

GREGORIUS, etc., CANTUAR. ARCHIEPISCOPO, episcopo Coventrensi, et dilecto filio Stephano, capellano nostro :—

Electione nuper facta de dilecto filio W. archid. Wigorn. in eccles. Dunholmens., pro eo quod attemptata fuerat contra formam consilii generalis, justitia exigente, cassata, nos attendentes quod quanto eadem
Fol. 79. ecclesia est insignior, tanto est notabilior lapsus ejus, de reparatione ipsius coacti sumus anxie cogitare. Cum enim, sub umbra pastorum, prodigos habuerit dispersores, qui non solum errata corrigere, vel dispersa colligere, non curarunt, sed nec lana vel lacte contenti, pelles desuper ossibus dissipatarum ovium rapiebant;

A.D. 1228. laccrato grege Dominico, eadem ecclesia graviter est in spiritualibus deformata, et in temporalibus diminuta. Quare cupientes eidem de idoneo gubernatore, consulere, qui dampna præteriti temporis, Domino dante, resarciens requirat quod perierat, quod est abjectum reducat, et consolidet quod infirmum, venerabilem fratrem nostrum R. Sarum Episcopum ipsi ecclesiæ providimus in pastorem: spe nobis proposita quod ille qui dans præmia elargitur, virtutis suæ merito ecclesiam ipsam in statum et honorem pristinum restaurabit, immo et grata multiplicabit eidem in spiritualibus et temporalibus incrementa. Cum igitur quod a nobis est cum deliberatione provisum, ipsum deceat in humilitate acceptare, eidem episcopo, in virtute Spiritus Sancti, sub obedientiæ debito districte nostris dedimus in preceptis, obtestantes per aspersionem sanguinis Jesu Christi quatinus hujusmodi oneri sibi a nobis imposito submittens humeros ad portandum, omni occasione et excusatione cessante, sine moræ dispendio, ad ecclesiam accedat eandem acturus, secundum datam sibi a Domino gratiam, curam ejus. Taliter autem beneplacitis nostris obsequi et jussionibus studeat obedire, quod inobedientiæ vitato reatu, obedientiæ meritum voluntarius probetur amplecti, nosque sibi propter hoc reddat favorabiles et benignos. Sciturus quod si adeo, quod non credimus, suæ vellet indulgere quieti, ut onus quod nobis incumbens sibi destinavimus imponendum suscipere detractaret, non immerito formidare, ne a se requiramus in extremo examine, coram districto judice rationem. Quo circa discretioni vestræ per apostolicas scriptas mandamus quatinus predictum episcopum ut preceptum nostrum adimplere procuret, prudenter moneatis et efficaciter inducere procuretis: inductum a vinculo quo tenetur Sarum ecclesiæ absolventes. Quod si non omnes, *etc.*—DATUM Spoleti, idibus Maii (May 15), pontificatus nostri anno secundo.

ITEM IPSO DIE (JULY 16) DETULIT IDEM H. CAPELLANUS LITTERAS SUBSCRIPTAS SUB HAC FORMA: A.D. 1223.

GREGORIUS EPISCOPUS, servus servorum Dei, dilecto filio Johanni Romano, canonico Eborac., salutem et apostolicam benedictionem :— The Pope writes to J. "Romanus" informing him that the bishop of Sarum had appointed R. de Lexinton to a prebend before he received letters claiming the next vacant one for his own nomination.

VENERABILIS FRATER noster Sarum episcopus sua nobis insinuatione monstravit, quod cum ipse præbendam in ecclesia sua vacantem personæ idoneæ, prout ad eum pertinet, contulisset, postmodum recepit a nobis litteras continentes quod præbendam si qua tunc vacabat in eadem ecclesia, alioquin proximo vacaturam donationi apostolicæ servabamus, de qua ipse nichil disponere attemptaret, teque super hoc executorem duximus deputandum, qui hujus executionis pretextu, quod ab eodem episcopo antequam mandatum nostrum susciperet, sine dolo et fraude est, de præbenda predicta niteris tanquam qui credis quod res se aliter habuit revocare. Unde humiliter petebatur, ut per aliquos super hoc mandaremus inquiri, qui si de præmissis constiterit, auctoritate nostra ratam habeant collationem episcopi memorati. Nos autem discretioni tuæ negotium remittentes, per apostolica scripta mandamus quatinus si tibi constiterit collationem eandem priusquam episcopus ipse mandatum nostrum susceperit, factam esse, supersedeas procedere super ipsam, in executione mandati nostri, quam primo aliam præbendam in ecclesia ipsa vacare contigerit juxta [tenorem][1] priorum litterarum continentium processuram. — DAT. Assisii, vii° kalendas Junii (May 26), pontificatus nostri anno secundo.

[1] The word within brackets, though not in the manuscript, seems necessary for completing the sentence.

A.D. 1228. KARISSIMO SOCIO ET AMICO, ROBERTO DE LEXINTON, JOHANNES ROMANUS, SUBDECANUS EBORACENSIS, SALUTEM ET SINCERÆ DILECTIONIS AFFECTUM:—

J. "Romanus," on behalf of the Pope, cites R. de Lexinton to appear, either personally, or by proxy, before him, in reference to his appointment to his prebend.

RECEPTIS LITTERIS domini Papæ et vestris, diligenter mecum tractavi, qualiter negotium vestrum cum honore meo facilius possit expediri. Unde postmodum, habito tractatu cum viris sapientibus et discretis, considerata forma rescripti apostolici, statui vobis diem in octabis Assumptionis beatæ Mariæ, (Aug. 22) majori ecclesia Eborac., ad quem consulo, bona fide, ut vos corporaliter intersitis, per concanonicos Sarum et alios quos videritis expedire probaturi ibidem quod venerabilis pater dominus Sarum sedi apostolicæ intimavit: quod et ei, si placuisset, Londoñ. concessi personaliter constitutus, cujus etiam litteras patentes habeatis, in quibus constituat vos procuratorem in rem vestram, cum de eo tantum fiat mentio in domini Papæ rescripto. Nec miremini si dominus H., frater vester, diligenter institit pro negotio vestro maturando, quod reputat quasi suum; cui freno potius quam calcario fuit opus. Consulo etiam quod litteras decani et capituli Sarum patentes vobiscum deferatis, super testimonio negotii memorati, ut omnia rite procedant. Valete.

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The dean and chapter send explana-

MAGISTRO J. ROMANO, CANONICO EBORACENSI.

VIRO VENERABILI, *etc.*[1]—W. decanus et capitulum Sarum, *etc.*—VOLENTES veritati testimonium perhibere, nolentesque quod circa collationem præbendæ Sarum

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[1] Marg. note:—"Sub eadem forma "scripsit Ricardus, Dunolmensis "episcopus, litteras testimoniales J. "Romano, de collatione et institu- "tione Roberti de Lexinton."

domino R. de Lexinton a venerabili patre nostro Sarum episcopo nuper factam, aut de termino ejusdem præbendæ vestra circumveniatur discretio,—"quod scimus "loquimur, et quod vidimus testamur,"—protestantes firmiter quod dominus R. Sarum episcopus, die Innocentium (Dec. 28) proximo præterito, in capitulo nostro Sarum, tanquam episcopus noster, publice promulgavit, quod præbendam de Radeclive, quæ fuit bonæ memoriæ G. de Laci, die Sancti Johannis proximo precedenti contulerat R. de Lexinton, et eandem donationem publice coram capitulo eodem die innovavit, injungens mihi, decano, ut ei locum in capitulo et stallum in choro assignarem, per interpositam personam; quod quidem factum fuit in crastino, scilicet in die Sancti Thomæ Martyris (Dec. 29). Die autem Circumcisionis (Jan. 1) proximo sequente, pervenit primo mandatum apostolicum ad dominum Sarum apud Ambresburie super eodem negolio, existentibus ibidem quibusdam canonicis nostris, sicut ex assertione ipsius episcopi et eorundem canonicorum didicimus, qui melius rei noverunt veritatem. Nos autem transcriptum ejusdem mandati in crastino prædictæ Circumcisionis Dominicæ (Jan. 2) suscepimus. Et ne per falsi suggestionem, aut veritatis suppressionem, vestra in aliquo in præsenti negotio vacillet prudentia, litteras nostras patentes sigillo capituli munitas prædicti facti testimoniales vobis transmittimus. Valete.

A.D. 1228. tory letters to J. "Romanus," concerning the appointment of R. de Lexinton.

Decano et capitulo Sarum . . . J. Romanus, subdecanus Eborac., salutem.

J. "Romanus" on the part of the pope confirms the appointment of R. de

Litteras domini P. P. noveritis me recipisse in hæc verba: — "Gregorius Episcopus *etc.*" ut supra,[1] et infra.—Hujus igitur auctoritate mandati, diem assig-

[1] Marginal note,—"Rogerus, succentor, Nich. de Potern, et Ric. Aurifaber, detulerunt has litteras."

A.D. 1228. navi apud Eborac. in octabis Assumptionis beatæ Mariæ, quo mihi veritas nota fieret de prædictis, quod et venerabili patri domino R. quondam episcopo vestro Londoñ. posit. corporaliter, me recolo optulisse. Ad diem autem supradictum apparuerunt quidam de ecclesia vestra coram me, qui ea, quæ suggesta erant summo pontifici vera esse, liquidè probaverunt. Quare vobis mando, auctoritate qua fungor, quatinus non obstante aliqua prohibitione a me vobis aliquando transmissa, dominum R. de Lexinton pro fratre et canonico sæpedictæ prædendæ habeatis, et eum in omnibus fraterna caritate tractetis. Inhibeo autem vobis ex parte domini P. P. atque præcipio sub pœna excommunicationis, ne ad præbendam quæ de cætero proximè vacare contigerit, aliquem admittatis, sed ordinationi summi pontificis atque beneplacito reservate: quod et mihi per litteras vestras patentes quantocius intimate. Valete.

Lexinton, but reserving absolutely for the Pope the appointment to the next vacant prebend.

LITTERÆ SUBSCRIPTÆ VENERUNT DIE VENERIS PROXIMO POST FESTUM S. LUCIÆ (DEC. 15), PER JOHANNEM, CLERICUM, PROCURATOREM RANULFI BRITONIS, APUD SARUM.

H. DEI GRATIA REX ANGLIÆ *etc.*—Dilectis sibi in Christo, decano et capitulo Sarum, salutem :— NOVERITIS nos, intuitu Dei, concessisse dilecto clerico nostro, Ranulfo Britoni, præbendam quæ fuit magistri S. de Eketon in ecclesia Sarum, qui habitum religionis suscepit, ut dicitur, vacantem, et ad nostram donationem spectantem ratione episcopatus Sarum vacantis et in manu nostra existentis. Ipsumque vobis per has litteras nostras patentes presentamus, rogantes quatinus illum ad præbendam illam admittentes stallum in choro et locum in capitulo eidem assignetis. TESTE meipso apud Westmonast., x° die Decembris, anno regni nostri xiii°.

The king during the vacancy of the see appoints Ranulf Brito to a vacant prebend.

LITTERIS ISTIS SUSCEPTIS et redditis, mandavimus magistro J. Romano mandatum domini regis præmissum, ejus super hoc requirentes voluntatem et assensum; et ipse rescripsit nobis in hæc verba:— A.D. 1228.

VIRIS VENERABILIBUS et dominis decano et capitulo Sarum. J. Romanus, subdecanus Eborac., salutem in omnium Salutari:—Receptis litteris vestris et plenius intellectis, respondeo, et discretioni vestræ relinquo ut "Reddentes, quæ sunt Cæsaris, Cæsari, et, quæ sunt "Dei, Deo," eligatis cui potius obedire debeatis, pace et tranquillitate ecclesiæ vestræ utrinque pensatis. Valete omnes et singuli semper in Domino. DAT. Eborᵉ., iiiiº kalend. Januarii (Dec. 29). Answer of J. "Romanus" to the dean and chapter on their asking his assent.

LITTERÆ SUBSCRIPTÆ VENERUNT PER MANUM "CURSORIS" DOMINI REGIS, TERTIO DIE NATIVITATIS DOMINICÆ, (DEC. 27) ANNO DOMINI MCCXXVIIIº.

H. DEI GRATIA, *etc.*,—decano et capitulo Sarum salutem.—Cum tempore vacationis archiepiscopatuum et episcopatuum, qui de nostra sunt advocatione, ad nos de jure pertineant donationes ecclesiarum et præbendarum vacantium de singulis prædictis archiepiscopatibus et episcopatibus, et predecessores nostri regis Angliæ a longo retro temporibus eam sine difficultate optinuerint libertatem quod sine impedimento eas contulerunt; vobis mandamus firmiter prohibentes, ne ad præbendam quæ fuerat magri. S. de Eketon, et quam vacantem et ad nostram donationem spectantem, ratione episcopatus Sarum vacantis et in manu nostra existentis, contulimus dilecto clerico nostro R. Britoni, in prejudicium nostrum et dignitatis nostræ dispendium, aliquem admittatis, licet auctoritate domini papæ ex parte magri J. Romani aliquid inde mandatum receperitis in contrarium. Satis enim futuro tempore The king addresses a letter to the dean and chapter stoutly maintaining his right to nominate to the vacant prebend, and resisting all foreign interference in the matter.

A.D. 1228. dabitur ei opportunitas cum de episcopo nobis fuerit . . . . . mandatum apostolicum adimplere. Nec etiam de conscientia domini Papæ credimus eidem magistro Johanni aliquid fuisse injunctum quod nobis aliquod prejudicium aut dignitati nostri dispendium generaret. TESTE me ipso apud Oxon., xxv°. die Decembris.

POSTMODUM VENERUNT LITTERÆ REGIS IN HAC FORMA.—

A second letter from the king requiring the dean and chapter, on pain of his high displeasure, and consequent penalties, to install R. "Brito."

H. DEI GRATIA REX ANGLIÆ, *etc.*—Dilectis sibi in Christo, decano et capitulo Sarum, salutem.—Meminimus nos dilectum clericum nostrum R. Britonum per litteras nostras vobis presentasse ad præbendam quæ fuit magistri R. de Eketon in ecclesia vestra Sarum, mandantes vobis quod ipsum ad eandem admitteretis et stallum in choro et locum in capitulo assignaretis; quod vos hujusque non sine gravi dignitatis nostræ offenso facere distulistis, cum mandatum apostolicum de vacatura præbenda in eadem ecclesia conferenda cuidam Romano, tempore vacationis ejusdem ecclesiæ et in manu nostra existentis, locum non possit vel deceat optinere, nec in aliquo nos tangat vel astringat. Vobis igitur iterato districte damus in mandatis quatinus sicut libertates et jura ecclesiæ vestræ sub brachio nostro tuta et defensa consistere cupitis, sicut etiam in regno nostro morari diligitis, præfatum clericum nostrum ad dictam præbendam, sine ulteriore dilatione et injuria juris nostri graviore, admittere curetis. Scituri quod si secus egeritis non poterimus ulterius dissimulare quin injuriarum nostrarum ultionem exequamur. TESTE meipso apud Westmonasterium, xxvi° die Januarii, anno regni nostri xiii°.

A.D. 1228–29.

The dean and chapter appoint a day for R. Brito to appear before them for due installation.

Ad prædictas litteras regis sic fuit responsum et mandatum dicto Ranulpho: — Viro venerabili domino R. Britoni, W. decanus et capitulum Sarum, salutem et dilectionis sinceritatem.—Ea agere quæ regiæ placeant serenitati, vobisque cedat ad honorem et emolumentum effectuose cupientes [tibi præcipimus][1] quatinus in crastino Cinerum in capitulo Sarum vestram personaliter exhibere velitis presentiam ne . . . . .

[In the MS. there follows a *second* copy of the document already given at p. 96, containing the formal appointment by the king of R. Brito.]

R. "Brito" unable to appear in person appoints a proxy for the purpose.

In crastino Cinerum (March 1) venerunt decano et capitulo Sarum, litteræ Ranulphi Britonis in hæc verba: —Variis et arduis domini regis, et dñi. justitiarii negotiis prepeditus, ad vos in crastino Cinerum apud Sarum personaliter accedere non possum. Ideo dilectum servum meum Reginaldum ad vos mitto, ipsum procuratorem meum constituens; vos etiam rogans, quatinus ipsum, nomine meo, admittere velitis quod nostrum est exequendum.

Letter of J. "Romanus," yielding an unwilling consent to the said installation.

Item litteras magistri Johannis "Romani" tulit in hæc verba:—Viris venerabilibus patribus et dominis, decano et capitulo Sarum, J. Romanus subdecanus Eborac., salutem in omnium Salutari;—Mirari cogor non modicum et turbari quod de die in diem me jugiter provocatis, et offensum reddere . . . . . regiæ majestati, cum enim vestræ reliquerim . . . . voluntati, de clerico domini regis recipiendo ad præ-

[1] The words within the brackets are supplied from conjecture. The manuscript in this folio is in several parts somewhat illegible.

A.D. 1228–29.

bendam quæ fuit magri. S. de Eketon, mandans ut reddentes Cæsari quæ sunt Cæsaris, et quæ sunt Dei Deo, feceritis quod videretis vobis et ecclesiæ potius expedire, vos querentes . . . hæc ambiguitatem dicitis continere, quæ diligenter inspecta nichil prorsus afferent questionis. Si autem postquàm episcopatus ad manus domini regis pervenit, et præbendarum donatio, nichil novum recolo me scripsisse. Malo enim de donatione vestri episcopi vel aliorum . . . . apostolicæ reservari quam cum scandalo domini Regis retinere eandem; unde præfatum clericum securè potestis admittere, salvo semper P. P. mandato ut ante est prædictum. Valete semper singuli in Domino.

R. "Brito" duly installed by proxy in the stall of "Rotescomb."

IDEM PROCURATOR eodem die, nomine domini sui, fuit installatus, et injunctum fuit procuratori, ut dictus Ranulfus . . . . . ejusdem ecclesiæ et obedientiam decano [per] quam tenetur. Et datæ fuerunt procuratori dicto litteræ decani patentes ad omnes tenentes, et presbytero, de Rotescomb, qui fuit Faukam de Eketon, ut amodo sint intendentes dicto Ricardo, tanquam domino suo.

A.D. 1228.

LITTERÆ SUBSCRIPTÆ VENERUNT IN VIGILIA BEATI JACOBI APOSTOLI (JULY 24).

Letter from bishop R. Poore, announcing his intended removal to the see of Durham.

R. DEI GRATIA, DUNELMENSIS EPISCOPUS, viris venerabilibus et in Christo karissimis, W. decano et capitulo Sarum, salutem et Dei benedictionem.

NOVIT ILLE, qui nichil ignorat et cui nuda sunt omnia et aperta, quod eligissem potius "a corpore peregrinari," quam ab ecclesia, cujus uberibus lactatus sum, ita subbitò avelli, et a filiis meis quos enutrivi, quasi a visceribus meis ita violenter separari; nisi solus Deus

esset in causa, et ordinatio superioris et obedientia; cui, A.D. 1228.
qui resistit, Deo resistit,[1] sicut suggerunt michi sapientes. Nam quis ego sum, ut ordinationi domini Papæ, vicarii Jesu Christi in terris, resistam vel contradicam? Sane sexta feria, die sanctæ Praxedis Virginis, (July 21) multis tamen propositis prius excusationibus, dilationibus et rationibus, dominus Coventrensis, et dominus Stephanus, nuncius domini Papæ, communicato omnium episcoporum qui tunc aderant consilio, non obstantibus allegationibus vel rationibus meis, non expectato meo vel vestro consensu, quod non sine magno dolore dico, a cura solicitudinis Sarum ecclesiæ me absolverunt, invitum, et, quantum licuit, renitentem et contradicentem, parati contradictionem meam et inobedientiam si forte intervenisset domino Papæ incontinentè significare. Et ita factum est ut "quos Deus "conjunxit" auctoritas presidentis separavit, corpore duntaxat, non spiritu. Nam quis separabit me ab hiis quos diligo in visceribus caritatis? Et "si habitavero "in extremis maris" non eritis absque me; habetis vobiscum lumen oculorum meorum; habetis vobiscum cor meum; habetis et animam meam. Quod si modicum mei abest corpusculum, loquor, et vile mancipium, cui solum superest sepulchrum, anima tamen mea in vobis demorabitur, et semen meum hereditabit terram et germinabit, quĩa "cecidit in terram bonam." Lætabitur et delectabitur in crassitudine anima mea. Confido enim in Domino, quod de gremio ecclesiæ "Dominus "sibi victimam providebit," et terra quæ semini bono spontaneum hactenus expandit sinum aliquid pretiosum depositum in gremio suo læta nutrivit quod germinabit et "fructum referet in patientia." Reposita est hæc spes in sinu meo.

Hæc vobis scripsi ut patienter feratis me a vobis,

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[1] Marginal note,—"Episcopus Sarum fuit translatus ad ecclesiam "Dunholm̃."

A.D. 1228. saltem corpore, separari. Honestius autem negotium istud processisset, si magister Rogerus verbum sibi injunctum melius intellexisset, et vobis, prout debuit, intimasset. Bene valete.

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Litteræ missæ Regi pro licentia eligendi episcopum.

Messenger sent to the king from the dean and chapter, asking his permission to elect a new bishop.

His auditis, die quarto sequenti (July 28), confectæ fuerunt litteræ et electi nuncii mittendi ad regem juxta formam subscriptam.

Henrico, Dei gratia, illustri regi Angliæ, domino Hiberniæ, duci Norm. et Aquitan., comiti Andegaviæ, capitulum Sarum ecclesiæ semper ei devotum, salutem in eo qui dat salutem regibus :—

Cum ecclesia nostra per translationem venerabilis patris Ricardi, nunc Dunholmensis episcopi, nuper ceperit vacare, excellentiæ regiæ devotissime supplicamus, quatinus desolationi ecclesiæ nostræ pio compatientes affectu, licentiam eligendi nobis patrem et episcopum, benignè concedere dignemini. Ad hanc autem licentiam a regia majestate petendam, venerabiles viros fratres nostros W. decanum, R. cancellarium, E. thesaurarium, R. succentorem, una cum litteris presentibus ad vestram transmittimus excellentiam. Valeat et vigeat majestas regia per tempora longa.

A.D. 1228. Royal permission to elect a new bishop

H. Dei gratia rex Angliæ, *etc.*[1]—Dilecto sibi in Christo capitulo Sarum, salutem :—

Venientes ad nos dilecti nobis in Christo W. decanus, R. cancellarius, E. thesaurarius, et R. succentor,

[1] Marginal note,—"Congè d'eslire."

ecclesiæ vestræ Sarum cum litteris vestris patentibus, nobis nunciaverunt, quod ecclesia vestra per translationem venerabilis patris Ricardi, nunc Dunelmensis episcopi, vacans est, et petierunt a nobis licentiam eligendi vobis pastorem. Nos ergo petitioni vestræ benigne condescendentes, concedimus vobis licentiam alium vobis eligendi in pastorem; rogantes attentius, quatinus talem eligatis in pastorem, qui ecclesiæ vestræ regimini sufficiat, et nobis et regno nostro utilis esse dinoscatur. Teste meipso apud Windelesoř, xxix° die Julii, anno regni nostri xii°. A.D. 1228 granted to the dean and chapter.

Quo facto citati fuerunt canonici Sarum ad electionem faciendam juxta formam subscriptam. A.D. 1228.

W. decanus, et capitulum Sarum, dilecto fratri et concanonico N . . ., salutem, *etc.*—Cum per translationem venerabilis patris R. quondam Sarum episcopi in episcopatum Dunelmensem, Sarisb. ecclesia suo sit viduata pastore, quod quidem non sine magno dolore referimus; cum etiam nuper optinuerimus a domino rege licentiam eligendi; communicato fratrum consilio, diem certum statuimus ad eligendum nobis per gratiam Spiritus Sancti, pastorem et episcopum, videlicet, in crastino Nativitatis beatæ Virginis, (Sept. 9) in ecclesia Sarum. Fraternitati vestræ id ipsum denunciantes et in virtute obedientiæ firmiter injungentes, quatinus si id commode fieri possit presentiam vestram exhibeatis, ad tantum ecclesiæ nostræ negotium expediendum. Valete. Citation of the canons by the dean, for the election of a new bishop.

Ad prædictam citationem accesserunt die dicto apud Sarum xxxviii. canonici, quorum nomina continentur in decreto. Et præterea tres canonici qui non fuerunt presentes, eo quod oportuit eos ire Dunelm̃ cum domino Number of canons personally obeying the citation.

A.D. 1228.

Names of canons excusing themselves, or appointing "proxies" to act for them.

suo episcopo Dunelm̃, procuratores per litteras suas patentes dederunt, quorum nomina sunt hæc,—Valentinus, qui constituit procuratorem Stephanum, archidiaconum Wiltesiř; magister Rogerus de Wortha, [qui] constituit pro se procuratorem magr̃m E. de Derham; Willielmus de Leicestř, qui constituit pro [se] Ricardum de Maupodre. Item fuerunt qui se literatorie excusarent tres canonici, scilicet Martinus de Pateshull, magister Laurentius de Sc̃o Nicholao, "Romanus," qui tunc fuit apud Eboracum, et Willielmus de Yngandeby. Item, magr̃ Robertus Scotus, qui antea iverat in Scotiam: nichilominus citatus fuit apud præbendam suam: ille nec venit nec se excusavit: die vero electionis coram fratribus probata fuit citatio publice per cursores ecclesiæ Sarum. Item quidam alius canonicus, scilicet, magr̃ Willielmus de Lincolñ, absens fuit tunc in borealibus partibus: ipse tamen antequam a Sarum recederet, scivit diem assignandum electioni, per assensum capituli, qui ipse interfuit in crastino Nativitatis beatæ Virginis, et nichilominus ad cautelam citatus fuit per litteras decani et capituli, quæ traditæ fuerunt N. de Poterna, et ipse tradidit eas.

Canons in foreign parts not cited.

Item fuerunt aliqui canonici agentes in transmarinis, qui non fuerunt vocati, videlicet, Stephanus "Car-" dinał," magr̃ Jacobus de Vercelli, magr̃ Tancredus, "Romani," et abbates de Becco, et de Sc̃o Wandragesilo, et de Monte Burgi.

Number actually present or by proxy.

Summa omnium canonicorum lii.,—præter episcopum, qui est quinquagesimus tertius. Summa eorum qui interfuerunt, per se, vel per procuratores, xli. Inter quos quidem erant aliqui, qui non poterant eligi, eo quod non essent de legitimo matrimonio, utpote de-

Several of the canons ineligible or not

canus ejusdem ecclesiæ, et quidam alii. Aliqui tamen eorum dicebant se esse munitos super hoc per indulgentiam apostolicam, veluti magister W. de Merton,

archidiac. Berkesiĩ, magr̃ Thom. de Chabbeham, sub-decanus Sarum, quorum uterque protulit indulgentiam apostolicam cum tali tamen adjectione, "ita tamen "quod si ad episcopatum vocatus fueris, illum, sine "licentia nostri speciali, recipias nullo modo." Sic continebatur in litteris apostolicis quas uterque predictorum protulit. Fuit etiam quidam canonicorum, Lucas, thesaurarius regis, qui similiter indulgentiam apostolicam habuit, sine prædicta adjectione; quæ omnes indulgentiæ lectæ fuerunt coram fratribus. Alii vero, qui hujusmodi erant, confitebantur defectum natalium suorum, nullam penitus habentes super hoc indulgentiam. Et notandum quod omnes indulgentiæ præscriptæ fuerunt de tempore Gregorii Papæ noni. A.D. 1228. called on to accept the office without special leave from the pope.

Fol. 80, *verso.* ACTA IN PLENO CAPITULO Sarum coram canonicis nominatis in decreto, in crastino Nativitatis beatæ Virginis Mariæ (Sept. 9). Cum ibidem, invocata prius Spiritus Sancti gratia, tractaretur de electione episcopi Sarum, et diutius esset altercatum in quam formam electionis magis decrevisset idem capitulum assentire,—videlicet, utrum tres essent eligendi, qui aliorum vota inquirerent, et sic secundum formam concilii electio procederet; sive ut aliquos eligerent viros fidedignos qui ecclesiæ Sarum de pastore providerent; præcipue, cum in tertia forma, non potuissent ab initio convenire. Examinatis etiam vobis singulorum super præmissis, inventi fuerunt tantum tresdecim, qui in prima forma electionis convenirent, ut, scilicet, scrutinium fieret per tres ad hoc electos. Ut autem aliqui ex ipsis eligerentur, qui esset episcopus, darent et assignarent, concordes erant xxv. canonici et procuratores trium aliorum canonicorum absentium ad hoc dati. Tunc igitur quinque electi fuerunt de capitulo, qui toti ecclesiæ viduatæ providerent de pastore. Electi igitur fuerunt quinque per totum capitulum de gremio Process of the election of a bishop. Discussion as to various modes to be adopted. Five canons elected who should act on behalf

A.D. 1228. of the whole body.

ipsius ecclesiæ ad id faciendum; et confectum fuit scriptum publicum capituli super hoc, in hac forma, et sigillo capituli signatum:—

Names of the five canons chosen as electors, and their agreement to abide by their decision.

Consensum est a toto capitulo Sarum in quinque,—scilicet, decanum, archidiaconum Sarum, magistrum A. de Essebi, dominum Ricardum de Maupodr̃, dominum Herbertum de Bedewind, canonicos Sarum, quibus commissa est potestas eligendi episcopum, ut vice omnium Sarum ecclesiæ viduatæ provideant de Pastore idoneo, sub hac forma:—Ut ille quem dicti quinque, vel major pars illorum numero, eligerent de gremio ecclesiæ Sarum, recipiatur ab universis in episcopum et pastorem, omni appellatione remota: ita quod duret illorum potestas per totum diem, et non ultra. Actum in nova capella Sarum, in crastino Nativitatis beatæ Mariæ proximo post translationem domini Ricardi, olim Sarum episcopi, in episcopum Dunolmensem. Et in signum consensus jam dicti, de voluntate capituli, appositum est huic scripto sigillum capituli Sarum.

The choice falls on R. de Bingeham, who is at once accepted by the whole body, and led processionally to the altar.

Prædicti igitur quinque, soli remanentes in nova fabrica, coram altari beatæ Virginis, invocata prius Spiritus Sancti gratia, nominatis quibusdam personis et canonicis ejusdem ecclesiæ, tandem in magistrum R. de Bingeham omnes unanimiter consenserunt, et hunc consensum suum, convocatis omnibus qui aderant fratribus declaraverunt, qui omnes eum cum gaudio suscipientes, se consentire acclamaverunt; et eum cum cantico "*Te Deum laudamus*," ad altare adduxerunt, et statim, apertis januis ecclesiæ, multitudini laicorum fuit electio denunciata publice. Et statim postea confectum decretum sub forma subscripta.

DECRETUM ELECTIONIS. A.D. 1228.

"VACANTE SEDE SARUM, per translationem domini Decree issued respecting the said election.
" Ricardi, quondam Sarum episcopi, in episcopum Dun-
" elmensem, comparentibus omnibus canonicis Sarum
" qui vocari consueverunt, et commode potuerunt in-
" teresse die electioni prefixo, scilicet in crastino Nati-
" vitatis beatæ Virginis, in nova capella apud Novas
" Sarum, cum, invocata prius Sancti Spiritus gratia, a
" toto capitulo commissa esset potestas eligendi episco-
" pum in quinque subscriptos;—scilicet decanum, et
" archidiaconum Sarum, magistrum Adam de Essebi, do-
" minum Ricardum de Maupodr., dominum Herbertum
" de Bedewind, canonicos Sarum,—ut is quem illi vel
" major pars illorum quinque numero eligerent in
" episcopum et pastorem de gremio ejusdem ecclesiæ,
" ab omnibus unanimiter recipietur, appellatione re-
" mota; durante potestate illa per totum diem illum
" et non ultra. Dicti quinque secedentes seorsum, et
" diutius super hoc conferentes, magistrum Robertum
" de Bingeham, canonicum Sarum, virum providum
" et discretum, honestæ vitæ, et eminentis litteraturæ,
" eodem die in patrem et pastorem unanimiter elege-
" runt. In quem statim cæteri omnes canonici con-
" senserunt, et adhibita qua decuit sollempnitate, de
" communi consensu omnium, confectum est hoc de-
" cretum electionis communes et singuli manu propria
" subscripserunt in hunc modum :"

Names of canons giving formal assent to the election.

✝ Ego W. decanus Sarum, huic electioni consentio et manu propria subscribo.

Ego Rogerus, precentor Sarum, h. e. cons. et man. propr. subs.

Ego R. cancellarius Sarum, h. e. cons. et m. p. subscr.

A.D. 1228

Ego E. thesaurarius, Sarum, h. e. cons. et m. p. s.

Ego Humfridus, archid. Dorset., h. e. cons. et m. p. s.

Ego W., archid. Berksir., h. e. cons. et m. p. s.

Ego H., archid. Sarum, h. e. cons. et m. p. s.

Ego. S. archid. Wiltes., h. e. cons. et m. p. s.

Ego Th., subdecanus [1] Sarum, h. e. cons. et m. p. s.

Ego R., succentor [2] Sarum, h. e. cons. et m. p. s.

Ego Lucas, canonicus de Bleburie, h. e. cons. et m. p. s.

Ego H., canonicus de Bissopeston, consentio et subscribo.

Ego Bartholomeus, canonicus de Burbach, cons. et subcr.

Ego Ricardus de Lexinton, can. Sarum, consentio et subscribo.

Ego S. de Eketon, can. Sarum, h. e. propr. manu s.

Ego Helias, can. Sarum, cons. et s.

Ego Hugo H. de Welt., canonicus Sarum, cons. et s.

Ego Ricardus de Maupodr., can. Sarum, cons. et s.

Ego A. de Essebi, can. Sarum, cons. et s.

Ego Henricus de Sco. Edmundo, can. Sarum, cons. et s.

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[1] He held the prebend of CERMINISTRE (Cherminster), Sarum Fasti, p. 438.

[2] He held the prebend of DURNFORD, Sarum Fasti, p. 442.

Ego Robertus Coterill, can. Sarum, cons. et s. A.D. 1228.

Ego Ricardus de la Mott., can. Sarum, cons. et s.

Ego Ricardus, can. Sarum, subscribo.

Ego Daniel, can. Sarum, manu propria subscribo.

Ego Herbertus, can. Sarum, consentio et subscribo.

Ego Lucas de Winton, can. Sarum, cons. et s.

Ego Petrus Picot, can. Sarum, cons. et s.

Ego Thomas de Sco. Martino, can. Sarum, cons. et s.

Ego Martinus de Summa, can. Sarum, cons. et s.

Ego G. penitentiarius, can. Sarum, cons. et s.

Ego W. de Len, can. Sarum, cons. et s.

Ego Helias Ridel, can. Sarum, cons. et s.

Ego Gilebertus de Salford, can. Sarum, cons. et s.

Ego H. de Tessun, can. Sarum, cons. et s.

Ego G. de Stapelbrigg, can. Sarum, cons. et s.

Ego H., abbas Shireburn, can. Sarum, consentio et subscribo.

Ego Th. de Ebelesburn, can. Sarum, cons. et s.

Ego S. archid. Wiltes, loco domini Valentini, qui mihi vices suas commiserat in eligendo, subscribo.

A.D. 1228. Ego Ric. de Maupodr', procurator W. de Leicester, can. Sarum, cons. et subscribo.

Ego H. de Derham, procurator Rogeri de Wortha, can. Sarum, consentio et subscribo.

Certificatorium Regi de electione.

Fol. 81. Hæ sunt litteræ missæ domino regi post electionem [episcopi].

Letters from the dean and chapter to the King announcing the election of R. de Bingeham to the see of Sarum.

Serenissimo domino suo H. Dei gratia illustri regi Angliæ, domino Hiberniæ, duci Normanniæ et Aquitaniæ, comiti Andegaviæ:—Devoti sui W. decanus et Capitulum Sarum, salutem in eo per quem reges regnant:—

Cum nuper vacante sede Sarum petita esset ex parte nostra ab excellentia vestra licentia eligendi, et vestri gratia optenta, convenientibus nobis in capitulo nostro die electionis prefixo, scilicet in crastino Nativitatis beatæ Virginis, magistrum Robertum de Bingeham, concanonicum nostrum, virum providum et discretum, et vobis per Dei gratiam fidelem et regno utilem, unanimiter elegimus in pastorem; quem, sicut moris est, ad vestram presentiam una cum venerabilibus viris et concanonicis nostris magro. R. precentore nostro, W. archid. Berksir., S. archidiac. Wiltesir. et H. archid. Bathon., destinavimus qua possumus humilitate et instantia serenitati regiæ, supplicantes, quatinus desolationi ecclesiæ nostra solito pietatis affectu compatientes, ipsum benignius admittentes, regium favorem dignemini misericorditer adhibere. Bene et diu valeat excellentia vestra semper in Domino.

DOMINUS REX SCRIBIT PAPÆ PRO CONFIRMATIONE. A.D. 1228.

PRÆDICTI AUTEM nuncii litteras domini regis retulerunt subscriptas.

Letters from the King to the Pope, asking for his confirmation of the election, the see of Canterbury being vacant at the time.

REVERENDO DOMINO suo ac patri in Christo sanctissimo Gregorio, Dei gratia summo pontifici, H. eadem gratia, rex Angliæ, dominus Hiberniæ, dux Normanniæ et Aquitaniæ, et comes Andegaviæ, salutem et debitam tanto patri reverentiam:—Cum juxta ordinationem vestram, translato nuper Ricardo, quondam Sarum episcopo, ad episcopatum Dunolmensem, vacaret sedes Sarum, petita a nobis per decanum et capitulum ejusdem loci, sicut mos est ecclesiarum cathedralium vacantium in regno nostro, et optenta gratanter eligendi licentia, tandem unanimi consensu in pastorem sibi elegerunt magr̃m Robertum de Bingeham, virum quidem providum et discretum, [et] litteratum, et alias regimini ecclesiæ suæ Sarum satis idoneum; quem, cum nobis presentassent, electioni ipsius assensum regium præbuimus et favorem. Quia vero, vacante ad presens sede Cantuarensi, ad vos immediate spectat ejusdem electi confirmatio, hoc sanctæ paternitati vestræ duximus significandum, rogantes quatinus quod vestrum est in hac parte circa electum ipsum favorabiliter. TESTE MEIPSO apud vallem de Kerri, xxv° die Septembris, anno regni nostri xiii°.

LITTERÆ A DECANO ET CAPITULO DOMINO P.P. DE EODEM.

Letters from the dean and chapter to the pope to the same effect.

SANCTISSIMO PATRI et domino reverendo Gregorio, Dei gratia, summo pontifici, suæ sanctitatis servi, W. decanus et humile capitulum Sarum ecclesiæ, tanto patri cum omni subjectione et reverentia devota pedum oscula.

A.D. 1228. PATER SANCTE, in eo plane beati Petri impletis vicem, cujus tenetis et sedem, si temporibus vestris tales personæ in partes vocentur, sollicitudinis; per quas ecclesia Dei in sobole fecundetur, in ministerio honoretur, et in uberi benedictione dilatetur. Sane postquam placuit vobis, quem Dominus "constituit dominus domus suæ et principem omnis possessionis suæ," matrem ecclesiam nostram Sarum viduare, et nos, vivente patre, in orbatos quasi orphanos relinquere, ne gregi dominico diutius deesset cura pastoralis, ut Dominus custodem haberet in vineis, ut manus putantis, et suculus non deesset excolantis, nos, sine moræ dispendio, prout moris est, petita prius ab illustri regi Anglorum reverenter, prout decuit, licentia eligendi, et sine difficultate liberaliter optenta, convocatis postea omnibus fratribus et concanonicis nostris, qui debebant, volebant, et poterant commode interesse, invocata Spiritus Sancti gratia, et forma sacri concilii Laterani per omnia, prout decuit, observata; sicut ex decreti super hoc confecti inspectione excellentiæ vestræ liquido potest apparere, de gremio ecclesiæ Sarum nobis pontificem magrum R. de Bingeham, fratrem et concanonicum nostrum, ab omnibus unanimiter concorditer et canonicè electum in patrem suscepimus et pastorem: qui licet aliquandiu contradiceret et reniteretur tanquam "non esset medicus et resina" in domo sua, tandem oneri humeros supposuit et in electionem consensit, instantia cleri coactus, et devotione populi amicabiliter devictus. Vir itaque, cujus laus est in ecclesia sanctorum, generosus et suave olentis opinionis, doctor in sacra pagina catholicus, et in utroque jure magistralem perfectionem consecutus, cui nichil de canonicis scimus deesse institutis. Cujus electionem dominus rex sine contentione suum assensum adhibuit et favorem, sicut ex litteris ejus patet; sciens ipsum esse virum probatum, et in opere et sermone potentem et
Fol. 81, *verso.* efficacem, regno suo utilem et sibi fidelem. Qui qui-

dem dicere potest de corde puro et conscientia bona "Argentum et aurum non est mihi."—Nos igitur, pater sancte, ad pedes sanctitatis vestræ provoluti, humiliter poscimus et devote, quatinus de plenitudine potestatis vestræ electionem ipsam ratam habentes beneficium confirmationis eidem impendere dignemini, ejusdem consecrationem viro venerabili Londoñ,[1] et aliis quibus celsitudini vestræ placuerit episcopis auctoritate apostolica demandantes. Hoc a sancta majestate vestra humiliter petimus, et ad ipsum dominus rex postulat et multorum religiosorum vota instanter exposcunt. Mittimus etiam ad pedes sanctitatis vestræ dilectos fratres et concanonicos nostros H. de Sčo Edmundo et R. de la Cnoll, latores presentium,[2] ad id ipsum humiliter petendum, et per Dei gratiam quæ vacua non est a magnificentia et munificentia vestra sine moræ dispendio si placet optinendum. Et credimus, pater sancte, quod opus est non minus vestro honori quam nostræ utilitati ecclesiæ nostræ mature subvenire, ne tam in spiritualibus quam temporalibus diutius dispendium patiatur, et tali saltem recompensatione dolorem nostrum quem nuper sustinuimus capite nostri destituti et auctoritate sedis apostolicæ "acephali" facti, celeriter mitigare. Excuset autem, cum apud dignationem vestram, quod ad pedes sanctitatis vestræ personaliter non accessit, ætas ejus felix et florida, et processus indies commendabilis tanti laboris impatiens et viarum pericula pertimescens, et lucro animarum jugiter intendens, sicut predicti latores presentium ma- A.D. 1228.

[1] The bishop of London at this time was Eustace Fauconberg, who died a few weeks afterwards, November 2, 1228. His successor in that see was Roger Niger, who was not himself consecrated till a fortnight after bishop Bingham. The latter was consecrated at Wilton, May 27, 1229, by the bishops of Bath (Joceline Trotman), Worcester (William of Blois), and Lichfield (Alexander Stavenby).

[2] Marginal note,—"Nuncii isti iter "arripuerunt a Sarum ita ut simul "apud London. convenirent die "Dominica proxim. post festum S. "Lucæ, (Octob. 21) et literas sub-"scriptas secum detulerunt."

A.D. 1228. jestati vestræ, viva voce, plenius poterunt referre. Vitam et incolumitatem vestram nobis et ecclesiæ suæ conservet Altissimus per tempora diuturna.

The dean and chapter appoint two canons to go as bearers of their letters to the court of Rome.

OMNIBUS CHRISTI FIDELIBUS ad quos presens scriptum pervenerit, W. decanus et capitulum Sarum, salutem in Domino.—SCIRE VOLUMUS universos quod nos concessimus et dedimus dilectis fratribus et concanonicis nostris magr̃is H. de Sc̃o Edmundo et R. de la Cnoll, latoribus presentium, licentiam et potestatem accipiendi mutuo xx^{ti} marcas sterlingorum, si necesse fuerit, convertendas in utilitatem ecclesiæ nostræ et negotii, pro quo missi sunt ad curiam Romanam. Et in hujus rei testimonium has litteras nostras eis dedimus in testimonium sigillo capituli nostri signatas

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Report of the representatives of the chapter of R. de Bingeham, bishop-elect, of the various proceedings at Rome, and the confirmation of his election by the Pope.

REVERENDO[1] IN CHRISTO, patri et domino, magr̃o R. de Bingeham, Dei gratia Sarum electo, devoti sui et canonici magr̃i H. et R., salutem, obedientiam, et reverentiam cum devotione plenam :—

VESTRÆ innotescat excellentiæ quod venimus apud Perrusium die prox. ante festum S. Luciæ, (Dec. 12) et in crastino (Dec. 13) visitavimus omnes cardinales, et eis negotium nostrum exposuimus, et causam adventus, qui valde benigne nobis responderunt ; et precipue magister Otto qui fuit in Anglia, et magr̃ Petrus de Capua. Tertio die (Dec. 14) introducti fuimus per eundem Ottonem in cameram domino P. P., ubi summatim negotium nostrum ei exposuimus ; quia non potuimus tunc aliter propter magnum con-

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[1] Marginal note,—"Litteræ istæ venerunt mihi in Conversione S. Pauli (January 25, 1228–29) per Willielmum, nepotem electi."

fluxum circumstantium et supervenientium; et ipsi omnes litteras nostras negotia nostra continentes por- A.D. 1228.
Fol. 82. reximus. Quas cum acceperat tradidit in manus cujusdam cardinalis, et sic recessimus. Quarto vero die (Dec. 15) peracto, magr̃ . . . inter procuratores dñi regis, et electum Cantuar̃., fuimus et nos vocati in cameram coram domino P. P. et cardinalibus, ubi dixit, cum essemus in sua presentia constituti; "Amici, quid "petistis?" Cum ergo inciperemus postulationem nostram sic, "Pater sancte, multum eget ecclesia Sa- "rum gratia vestra, qm̄ cum placeret sanctitati vestræ "ut viduaretur suo bono pastore, *etc.*" Ad hoc verbum erexit dominus P. P. caput suum quasi congratulando sibi. Igitur totum processum vestræ electionis narravimus, quam fuit canonicus et quam solempnis, et cum quanta deliberatione et discretione celebratus: verba autem commendatitia circa personam vestram hæc fuerunt; "Elegimus virum providum et discre- "tum, ætate maturum, summè litteratum, in utroque "jure peritum, in theologia doctorem optimum, pre- "dicatorem egregium." Ad quod verbum applaudebant cardinales omnes. Cum ergo perorassemus, præcipit dominus P. P. ut recederemus, et recessimus. Statim vero post fuimus requisiti. Et venerunt ad nos tres cardinales, scilicet dominus Albanensis, magr̃ Thomasius, et magr̃ P. de Capua, et examinaverunt nos super processu electionis et forma; acriter valdè et exquisitè de loco, de tempore, et de omnibus aliis circumstantiis; ita, scilicet, quod de tempore translationis et tempore electionis, et quantum tempus intercesserit, quot sint canonici in ecclesia, et quot numero personaliter interessent,—reliqui, an essent requisiti, an se excusassent, an vices suas aliquibus de collegio commisissent, et an litteras haberemus tam excusationum quam commissionum; ita quod ferè fuimus desperati, quia visum fuit nobis quod ad nil aliud tendebant, nisi ut cassarent. Sed sequenti die, (Dec. 16) hoc est die

A.D. 1228. Sabbati proximo post festum S. Luciæ, sedit dominus P. P. pro tribunali cum cardinalibus, et fuimus nos vocati; quibus dixit,—"Cum vacaret ecclesia vestra per "translationem, auctoritate hujus sedis, factam, vos "convenistis ad eligendum ut præmissum est. Nos "vero, ex officio nostro, factum illud per fratres nos-"tros fecimus examinari et invenimus illud canoni-"cum, sed de persona non constat nobis: verumtamen "communis est fama quod electus pater vir est litte-"ratus, bonæ opinionis et optimæ conversationis, et "bene natus. Unde gaudemus quod 'lucerna posita "'est super candelabrum,' et quod tantus vir quantus "ibi prefuerat, tantum habet successorem. Quamob-"rem electionem de eo factam confirmamus, et eidem "injungimus in virtute obedientiæ, ut onus illud curæ "pastoralis in se suscipiat."—Ad quod verbum genua fleximus et osculati sumus ejus pedes, et, post nos, episcopi Angliæ qui nobis viriliter astiterunt, ad perhibendum testimonium de persona vestra. Post hæc, sequenti die Lunæ (Dec. 18) commissum est negotium nostrum in manus cujusdam notarii, videlicet magistri Godefridi, de habendo litteras, quibus adhuc non optentis, recessit lator presentium a nobis die Martis (Dec. 19) prox. ante Natale Domini . . . . igitur vestræ sublimitati intimaretur, quid super hoc actum sit, et qđ vobis jam accreverant tam temporalia quam spiritualia, ad [vos] nuncium presentem cum summa celeritate decrevimus destinandum. Valeat paternitas vestra in Domino.

A.D. 1294. Sundry payments made by S. de Derham, sub-treasurer of

PATEAT UNIVERSIS per presentes quod ego, Ricardus de Abendon, recepi de dno. Simone de Derham, subthesaurario Sarum, die Assumptionis beatæ Mariæ, (Aug. 15) anno regni regis Edwardi vicesimo secundo, cccliiii. *lib.* vi. *s.* viii. *d.* de denariis domini Henrici de

Gloucesdoñ. in ix. sacculis, prout patet per billas cisdem sacculis consutas. Item, xciiii. *lib.* xiii. *s.* iiii. *d.* de denariis magri de Sco. Quintino in quatuor sacculis, prout patet per billas. Item, lxxxvi. *lib.* de denariis magri de Hotot in septem sacculis, prout patet per billas. Item, lxv. *lib.* x. *s.* de denariis Stephani de Frameley. Item, l. *lib.* de denariis Roberti de Strode, in una gurla. Item, de denariis Willielmi Scamayl, quondam episcopi Sarum, in tribus gurrulis, xcvi. *lib.* xiii. *s.* iv. *d.*, prout patet per billas. Item, de denariis Tolsay iiii. *lib.* xiii. *s.* ix. *d.* ad opus dñi regis predicti. In cujus rei testimonium huic scripto sigillum meum apposui. Dat. apud Sarum, die et anno supradictis. A.D. 1294. Sarum, to Richard de Abendon.

Rex scribit decano et capitulo Sarum pro auxilio.

Fol. 82, *verso.* Anno gratiæ mccxxix°, feria sexta post Purificationem Beatæ Virginis (Feb. 8), venerunt litteræ istæ subscriptæ decano et capitulo Sarum. A.D. 1229–30.

H. Dei gratia rex Angliæ, *etc.*: Dilectis sibi in Christo, decano et capitulo Sarum, salutem. Sperantes, auctore Domino, optatam et inopinatam expectasse opportunitatem jura nostra hereditaria in partibus transmarinis recuperandi, scire vos volumus indubitanter quod firmiter habemus in proposito propter hoc transfretandi ad instans clausum Pascha. Et quia contra tantam expeditionem necesse habemus omnium fidelium et amicorum nostrorum implorare auxilium, vos affectuose duximus exhortandos, quatinus in hac necessitate nostra ita efficax auxilium nobis facere velitis, quo nos sentiamus promotos, et domui vestræ ad dignas remunerationes et perpetuas teneamur gratiarum actiones. Auxilium quidem, quod nobis duxeritis faciendum, ad instantem mediam Quad- The king having determined as going "across the sea," asks for aid from the dean and chapter towards his expedition.

A.D. 1229–30.

ragesimam usque London. ad scaccarium nostrum nobis mittatis. TESTE ME IPSO apud Westmonasterium, iii° die Februarii, anno regni nostri xiiii°.

Fol. 83.

Confirmatory charter of bishop R. Bingeham respecting the monastery of Lacok.

CARTA ROBERTI SARUM EPISCOPI, cui appensum est sigillum capituli. . . . monasterii de Lacok.

UNIVERSIS SANCTÆ MATRIS Ecclesiæ filiis ad quos presens scriptum pervenerit, ROBERTUS, miseratione divina Sarum ecclesiæ minister humilis, salutem eternam in Domino :—

The foundation charter of Ela, countess of Salisbury.

CARTAM dilectæ in Christo filiæ nobilis Elæ comitissæ Sarum inspeximus in hæc verba :—

"SCIANT PRESENTES et futuri quod ego Ela, comitissa
" Sarum, pro Deo et anima comitis W. Lungespee et
" omnium antecessorum suorum et meorum, et pro
" salute mea et Willielmi Lungespee, filii mei primo-
" geniti, et omnium aliorum heredum meorum et libero-
" rum meorum, tempore viduitatis meæ, dedi et con-
" cessi, et presenti carta mea confirmavi Deo et Beatæ
" Mariæ, totum manerium meum de Lacok cum om-
" nibus pertinentiis suis, et libertatibus et liberis con-
" suetudinibus in omnibus locis et in omnibus rebus,
" sine omni retinemento, ad faciendum ibidem abba-
" thiam monialium quam volo nominari 'Locum Beatæ
" 'Mariæ.' Quare volo quod abbatissæ et moniales
" ibidem Deo in perpetuum servituræ, habeant et
" teneant totum predictum manerium cum pertinentiis
" in liberam, puram, et perpetuam elemosinam, solutum
" penitus et quietum ab omni seculari servitio per-
" tinente ad dominum regem et ballivos suos, et ad
" me et ad heredes meos, et ab omni modo servitii
" et exactionis quocunque casu possit exigi de terra
" illa. Et ego Ela et heredes mei warantizabimus, de-

" fendemus et acquietabimus præfatis monialibus totum A.D. 1229.
" præfatum manerium cum pertinentiis, ita liberum
" ut predictum est, versus omnes homines et fœminas
" in perpetuum. HIIS TESTIBUS, H. de Burgo, comiti
" Canť., justitiario Angliæ; W. de Marescall., comiti
" de Penbroc̃.; W. de Warrenna, comiti Surriensi; P.
" filio Herberti; H. de Nevill; Radulfo filio Nicb.,
" seneschallo domini regis; Johanne le Deneys; H. de
" Albeneto; et multis aliis."

CARTAM ETIAM domini regis Anglorum illustris Henrici tertii per quam præfatum donum dictæ comitissæ confirmat hanc formam perspeximus continere :— The charter of king Henry III. confirming the above.

" H. DEI GRATIA REX ANGLIÆ, dominus Hiberniæ, *etc.*,
" archiepiscopis, episcopis, abbatibus, prioribus, comiti-
" bus, baronibus, justitiariis, vicecomitibus, præposi-
" tis, ministris, et omnibus ballivis et fidelibus suis,
" salutem :—INSPEXIMUS cartam Elæ, comitissæ Sarum,
" in hæc verba; 'Sciant presentes et futuri quod ego
" 'Ela, etc. . . . . et multis aliis' (*ut supra*) . .
" Nos igitur hanc donationem et concessionem ratam
" et gratam habentes eam pro nobis et heredibus nos-
" tris concedimus et sigillo nostro confirmavimus. HIIS
" TESTIBUS, Huberto de Burgo, com. Canť., justitiario
" Angliæ; Stephano de Segrave, Philippo de Albeneto,
" Radulfo filio Nicholai, Johanne filio Philippi, Ricardo
" filio Hugonis, Radulfo de Ralegh, Henrico de Ca-
" pella, et aliis. DAT. per manum venerabilis patris
" R. Cycestrens. episcopi, cancellarii nostri, apud West-
" monasterium, xxxi.° die Januarii, anno regni nostri A.D. 1229–30.
" xiiii°."

QUIA AUTEM ex commissa nobis cura pastoralis officii, eorum vota divinitus inspirata quorum per cotidianam instantiam sollicitudinem gerimus tenemur, ex justitiæ debito et ex gratiæ beneficio, paterna diligentia promovere quod dicta nobilis in hac parte tam salubri providit consilio, affectione sincera, prosequen- The bishop and chapter of Sarum add their sanction to the foundation, canonical obedience

A.D. 1230. being due from time to time to the see of Sarum.

dam duximus et favore, nolentes quod tam facti pii, tam sancti propositi, consummatio retardetur per quod et cultus Dei crescere et ecclesiæ decor per Spiritus Sancti gratiam magnifice poterit dilatari. Habito igitur cum dilectis filiis capitulo Sarum super hiis cum debita deliberatione tractatu, inspecto etiam cyrographo inter commitissam prædictam et Johannem ecclesiæ de Lacock rectorem, de indempnitate memoratæ ecclesiæ confecto; pulsati, insuper, devotis supplicationibus W. Lungespee ejusdem comitissæ filii et heredis, de voluntate gratissima et assensu unanimi dilectorum in Christo filiorum ac clericorum nostrorum domini W. decani et capituli Sarum, ob honorem et reverentiam Dei, et gloriosæ genetricis suæ semper Virginis Mariæ, et ad cultum ampliandum divinum, auctoritate pontificali concedimus, quod prædicta Ela, comitissa, abbatiam fundet et construat in manerio supradicto de Lacok, ac moniales de ordine sancti Augustini ibidem constituat. Statuentes ut quæcunque fuerint ibi pro tempore constitutæ, ejusdem sancti regulam et ordinem exerceant, et in perpetuum imitentur; et ecclesiæ Sarum et nobis nostrisque successoribus per [omnia [1]] et in omnibus canonicè perpetuis temporibus sint subjectæ: salva etiam indempnitate per omnia dictæ matricis ecclesiæ sicut in memorato cirographo continetur, quod quidem in suo robore in perpetuum statuimus duraturum. Quod ut robur optineat perpetuæ firmitatis, ipsius scripti sigillo nostro et sigilli capituli nostri fecimus communiri. DAT. apud Ramesbirie per manum W. de Purle, clerici nostri, xii. kalendas Maii (April 20), pontificatus nostri anno primo.

HIIS TESTIBUS, domino W. decano; R. precentore; R. cancellario; E. thesaurario; magr̃is W. archid. Berkš; H. Tessun; R. de Gnoschal; Thoma de Eblesburn; et W. de Len; Gilberto de Stapelbr̃, et multis aliis.

[1] It is written "omnem" in the manuscript, but it is most probably a mistake of the scribe for "omnia."

[Fol. 82, *verso.*]

De bundis et metis forestæ de Savernak.[1]

A.D. 1276–77.

Boundaries and limits of the forest of Savernak.

Hæc sunt bundæ et metæ forestæ de Savernak per capitalem forestarium et viridarium ejusdem forestæ limitatæ et presentatæ coram dominis R. de Clifford, Ad. Gurdon, Matt. de Columbar. et sociis suis, justiciariis de foresta itinerantibus in comitatu Wyltes, anno regni regis Edwardi quarto, quæ sunt irrotulatæ in rotulis suis in itinere predicto.

Tota balliva de Savernak. debet custodiri per istas metas et bundas. De Wittewey usque ad Faleston, et de Faleston usque per viam quæ ducit ad Eston, et per mediam villam de Eston, ita quod pars illius villæ ex parte orientis remanet in foresta, et alia pars ejusdem villæ ex parte occidentali extra forestam; et a villa de Eston per altam viam regiam quæ ducit ad Ganghull., et de Ganghull. per caput villarum de Middelton et Fifhyde, ita quod villæ de Middelton et Fifhyde remanent extra forestam. Et de Ganghull. procedendo usque ad rivulum infra villam de Peueseye et inde usque ad furcas prioris de Bradenestok ad Wippehull, et inde ad viam quæ ducit ad Warekweye, et inde usque ad aquam de Kenete, et ita descendendo per aquam de Kenete usque ad pontem de Ellecot, et de Ellecot ascendendo usque ad Everesbur. ad viam regiam quæ ducit ad Hungerford, et ita per viam regiam de Everesbur. quæ ducit apud Hungerford usque ad Domum Leprosorum extra Hungerford, et a Domo Leprosorum per aquam de Hungerford descendendo usque ad molendinum de Therleford, et ita de illo molendino per viridem viam inter Foxhulle usque ad Chaldefeld, usque ad magnum fossatum ex parte occidentali de Ingpenne, et ita a magno fossato

[1] In the Wilts Archæol. Mag. (vol. xix. p. 38) there is a map of Savernake Forest, by Canon J. E. Jackson, in which these places are marked, and, as far as possible, identified.

A.D. 1276. ascendendo ad villam de Spraye, et ita de Spraye ascendendo usque ad le Hogam, ubi tres comitatus ad invicem occurrunt; videlicet Hamptes., Wyltes., et Barkes., et ab illa Hoga per viam viridem quæ descendit inter boscum prioris de Okeburn. et Willielmi Bugge, ita quod boscus dicti Willielmi remanet infra forestam, et boscus dicti prioris extra forestam; et a predicto bosco predicti Willielmi per quandam semitam usque ad caput de Henlegh usque ad boscum Willielmi de Boten, et ita descendendo per profundam vallem de Huppengescomb. usque ad la Strete, et ita per viridem viam quæ ducit apud Witteweye.

Fol. 83, *verso.*

A.D. 1229.

Manors within the bounds of the forest of Savernak.

Villata infra bundas forestæ de Savernak.

Saghe[1]
Overton (prioris).
Overton (abbate).
Clatford
Lokerigg.[2]
Maniton[3]
Preschut.[4]
Berthon.[5]
Puttehal.[6]
Tymerigg.
Cussebury.[7]
Froxefeld
Standon Paynes.
Standen Huseys.
Stowelle, prioris de Bradenstok.
Stowelle, prioris Wyntonn.
Ore.[8]
Hywis.[9]
Draycot.
Wyke.
Westwyk.
Wotton.[10]
Borebach.[11]
Wlphale.[12]
Crofton.
Grafton.
Estgrafton.

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[1] Shaw.
[2] Lockeridge.
[3] Manton.
[4] Preshute.
[5] Barton.
[6] Puthall.
[7] Chisbury.
[8] Oare.
[9] Huish.
[10] Wootton Rivers.
[11] Burbage.
[12] Wolfhall.

Cherleton.
Sandon.
Inggenlode.[1]
Hamne.
Boterme.[2]
Henlegh.[3]
Upforstebur.[4]
Tota pars borealis viæ regiæ de Collingeburn Valence est infra bundas Forestæ.
Wolton.[5]
Merton.[6]
Wexcumb.[7]
Tydecumb.
Forsterbur, West.
Harden.[8]
Saldeburn.[9]
Est Saldesburn.
Est Bedewynde.
Stocke.[10]
Durnley.[11]

Tota pars orientalis villæ de Eston[12] est infra Forestam.

Tota pars borealis villæ de Middleton[13] est infra Forestam.

Quædam pars villæ de Peueseye[14] est infra Forestam.

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[1] Inglewood.
[2] Buttermere.
[3] Henley (near Buttermere).
[4] Fosbury.
[5] Wilton (in Great Bedwin).
[6] Martin.
[7] Wexcomb.
[8] Harding.
[9] Shalbourn.
[10] Stock.
[11] Durley.
[12] Easton Royal.
[13] Milton Lilborne.
[14] Pewsey.

ORNAMENTA ECCLESIÆ CATHEDRALIS SARUM.

A.D. 1214—1222.

Fol. 84. Hæc sunt ornamenta Ecclesiæ Sarum, inventa in Thesauraria iii°. kalendas Aprilis, (March 30) anno ab Incarnatione Domini mccxiiii°, recepta tunc ab Abrahamo[1] Thesaurario, sicut ipse proprio manuscripto integravit coram Decano et Capitulo, anno ab Incarnatione Domini mccxxii°.

Textus unus aureus magnus continens saphiros xx., et smaragdos vi., et thopasios viii., et alemandinas xviii., et gernettas viii., et perlas xii. Item unus Evangelicus bene deauratus cum lapidibus viii.;—item textus unus parvus cum ymagine beatæ Mariæ cum lapidibus xix.; —item texti quatuor cooperti argento, deaurati omnes præter unum; item texti duo sine argento. A.D. 1222.

Item Crux una magna cooperta argento, cum ligno crucis beati Petri;—item crux una bene deaurata orbicularis cum ymagine Salvatoris cum lapidibus multis;—item crux una processionaria, bene deaurata, cum lapidibus multis;—item crux una processionaria dominicis diebus cooperta argento;—item crux una aurea cum ligno dominico, cum multis lapidibus, cum pede argenti et pomello; item crux una deaurata ex una parte cum ligno dominico cum pede argenti.

Brachium Sancti Aldelmi coopertum argento, cum multis lapidibus, continens alias reliquias; item brachium unum ligneum nichil continens. Feretrum unum eburneum quod dicitur Sancti Bonefacii, cum multis reliquiis; item feretrum unum eburneum in quo continentur multæ reliquiæ. Sceptrum unum

[1] This was Abraham de Winton, who held the dignity of treasurer of the cathedral, A.D. 1214–22. He was also prebendary of Chardstock. See Sarum Fasti, p. 343.

A.D. 1222. cum tribus smaragdis;—turris una cooperta argento nichil continens. Item feretrum unum de esmali continens reliquias; item feretrum unum eburneum parvum continens reliquias. Cassa una parva eburnea, modo parte fracta. Item vasculum unum cristallinum cum reliquiis. Berillus unus magnus cum reliquiis; item alius berillus magnus. Item pixis una eburnea cum ymagine beatæ Mariæ et reliquiis; item pixis una eburnea nichil continens. Item feretra duo magna cum reliquiis; item feretrum unum coopertum argento ex una parte nichil continens. Item vasculum unum cum oleo Sanctæ Katerinæ; item filiateria xvi.; item pixis una lignea alba cum reliquiis.

Morsus unus ad capam quam archiepiscopus contulit ecclesiæ bene operatus cum saphiris iiii., et perlis iiii., et turkesis ii., et gernettis viii.; item, morsus unus ad capam quem magister Simon de Scalis contulit ecclesiæ, cum perlis iiii., et alemandinis ii., et gernettis ii., et lapillis viii. unde quatuor sunt perlæ et quatuor gernettæ. Item morsus iii. deaurati et bene operati.

Item annulus unus aureus ad Festum Puerorum. Item pomella ad capas iii. argent. Item cochlearia iii. argent. Item flavellum unum argent. quod dominus episcopus contulit ecclesiæ,—fractum. Item lapides xxxiii. qui sunt in una bursa; item berilli ii. Item pomum unum argenteum ad calefaciend. manus. Item candelabra ii. argent.; item pelves iiii. argent.; item ampullæ iii. argent. ad oleum; item ampullæ ii. de dono episcopi Cicestrensis, bene operatæ et ornatæ lapidibus pretiosis. Item fiolæ iiii. argent. ad ministerium altaris; item fiolæ ii. cristallinæ ornatæ argento a parte superiori. Item vasa iiii. cristallina in quibus continetur balsamus; item vasculum unum vitreum minimum.

Item CALIX unus aureus ponderis iii. marcarum, et calices vii. argent. A.D. 1222.

Item CORONA una argent. cum cathenis iii. argent. cum columba argent. ad Eukaristiam. Item coronæ ii. de latone ad representationes faciendas.

Item THURIBULA iii. argent., cum nacella[1] una argentea ad thus.

Item CANDELABRA ix. de esmali, et ii. stagnea, et ii. ferrea.

CAPA una quæ fuit episcopi Rogeri cum lapidibus xvi. et esmal. x. brodata. Item capa una quæ fuit R. de Bellafago[2] cum morsu bene brodata, cum lapidibus xvi. Item capa una quæ fuit Johannis succentoris[3] bene brodata, cum lapidibus xxxiii. et morsu de aurifriso. Item capa una quæ fuit P. de Wilton brodata cum morsu argent. in quo continetur lapis unus cameu, et alii xiii., et lapilluli ix. a latere. Item capa una quæ fuit Daniel. de Ponte,[4] cum morsu argent. in quo continetur magnus camehu, et lapilluli diversi generis lvii., et in caputio lapides ix. Item capa una quæ fuit Azonis archidiaconi[5] bene brodata, cum morsu argent. Fol. 84, *verso.*

[1] NACELLA,=navicella or navicula, *i. e.*, a small, boat-like vessel, for incense. See below, p. 137.

[2] ROBERT DE BELLAFAGO held the prebends of CANINGES and of HORTUN. See Vol. I. 217.

[3] JOHN, "the succentor," held office *c.* 1190–1213. See Fasti of Sarum, p. 442. He was also prebendary of ROTESCAMP (=Ruscomb). Lib. Evid. *c.* 297.

[4] The name of DANIEL DE PONTE, as a canon of Sarum, is appended to a deed concerning the chancellorship (*c.* 1175–80). See above I., 224.

[5] AZO is named as a Wiltshire archdeacon in a deed dated *c.* 1098. See above, I. 215.

A.D. 1222. continente lapides xxxv., et a latere lapides xix., cum magna magnitudine margaritarum. Item capa una quæ fuit Ricardi archidiaconi[1] cum morsu argent. continente lapides xx., et lapillulos multos, et a latere lapides xviii. Item capa una quæ fuit Warneri de Sanford,[2] cum morsu de aurifriso cum lapillulis multis in morsu, et caputio, et a latere. Item, capa una quæ fuit R. cancellarii[3] cum morsu argent. continente lapides xviii. Item capa quæ fuit Henrici Copchief cum morsu de aurifriso cum lapillulis multis. Item capa una quæ fuit magistri Johannis de Brideport cum morsu de aurifriso continente lapides xviii, et a latere lapides xx. Item capæ duæ quæ fuerunt episcopi Rogeri bene brodatæ. Item capæ duæ que vocantur "Violette." Item capa una quæ fuit A. decani Welleñs. cum lapillulis multis. Item capa una quam dedit archiepiscopus de samitto rubeo, cum crista argent., deaurata. Item capa una quæ fuit Philippi de Meis. Item capa una quæ fuit magistri Simonis de Scalis,[4] cum crista argentea, deaurata, bene brodata, cum lapidibus xiii. Item capa una quæ fuit Ranulfi, Thesaurarii,[5] brodata cum leunculis. Item capæ duæ quas magister Philippus de Haneķ.[6] contulit ecclesiæ. Item capa una quam dominus episcopus Cicestrensis contulit ecclesiæ cum scuto. Item capa una de dono abbatis de Radiñg., quam dominus episcopus ei dedit. Item capa una quam Herbertus episcopus dedit de samitto rubeo, bene parata aurifriš. Item capa una

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[1] Richard, archdeacon of Wilts, *c.* 1180. See Sarum Fasti, p. 169.

[2] Warner de Sandford,—he held the prebend of Blewbery, *c.* 1148. See above, I. 216.

[3] Radulf,—he was chancellor, *c.* 1193. See above, I. 247.

[4] The name of Simon de Scalis is appended to a document of the date, *c.* 1190. See Vol. I. 241.

[5] Ranulf was treasurer, *c.* 1192. See Vol. I. 241, 243, 247.

[6] Philip de Hanekeston,—his name appears among the canons of Sarum when the "Nova Constitutio" was framed in 1214. See I. 380.

quæ dicitur "Chabeham."[1] Item capæ quatuor viginti et iii. de serico;—et preterea una apud Caning. A.D. 1222.

PALLIA pendentia xxxviii., et pallium unum de aurifilo;—item pallia iii. ad tres tumbas cooperiendas; item pallium unum quod dedit dnš. episcopus H. ad tumbam Sancti Osmundi. Item pallium unum spissum et bonum ad stallum episcopi.

Item VELUM unum de serico Quadragesimale; item velum unum de serico supra sepulchrum; item velum unum de serico supra fontes.

Item, TUALLIA una ad lectricum Aquilæ;[2] item pannus unus lineus operatus serico ad pulpitum in festis novem lectionum; item pannus unus lineus ad lectricum diebus ferialibus. Item, manutergia iii.; item, offertoria iii. ad ampullas deferendas in septimana Paschæ ad fontes.

Item, PEPLUM unum, de serico rubeo; item, pepla alba de serico v.; item, pepla iii. linea ad ymagines; item, offertorium unum de serico albo, et alia v. linea. Item, viii. paria corporalium cum forellis v.

Item, PALLIA ii. coram principali altari de serico, quorum unum est de samitto rubeo, brodatum cum leonibus, et bene paratum aurifriš.; item, pallium unum super altare de serico, brodatum; item, pannus unus de serico albo diaspero, cum pannis ii. super—altaribus ejusdem generis in festivitate beatæ Mariæ;

[1] So it is written in the original MS. Most probably it either once belonged to, or was given to the cathedral by, THOMAS DE CHABBEHAM, who held (*c.* 1213) the office of sub-dean. See Sarum Fasti, p. 438.

[2] For the meaning of this expression see Vol. I. 150, 158.

A.D. 1222. item panni ii. de serico coram principali altari, de dono domini H. episcopi; item, pannus unus de serico coram altari, de dono regis Ricardi, cum elefantibus.

Fol. 85. Tualliæ benedictæ et operatæ xiiii.; item, tualliæ benedictæ, non operatæ, xix. Item, tuallia una serica quam dedit Philippus de Sancto Edwardo;[1] item, duo frusta lineæ telæ.

Item, Amicti ii. cum lapidibus deaurati; item, amicti v. brodati; item, amicti decem de aurifriš.; item, amicti iiii. de serico.

Albæ viii. de serico; item, alba una de bukeram, cum parura, brodata; et alia alba linea, cum parura, brodata cum leonibus, de dono R. de Bellafago, et una alba linea cum parura de tribus aurifriš., quæ pervenit de dono Stephani Ridel.[2]

Zonæ de serico lx., et aliæ xii. Præterea albæ veteres v. cum paruris veteribus, et albæ veteres non paratæ iii. Vestimenta puerorum vetera cum zonis viii. nullius pretii.

Stola una et manipulus unus, cum perlis et margaritis; stolæ iii. cum manipulis iiii. brodatæ; stola una de aurifriš. cum manipulis tribus; item, stola una cum manipulo uno ornata aurifriš. a latere; item, stolæ ii. de serico cum manipulis ii. unde una est de serico albo.

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[1] Philip de S. Edwardo held the dignity of chancellor, *c.* 1158. See above, I. 224; and Sarum Fasti, p. 335.

[2] Stephen Ridel is named among the canons of Sarum in 1214, and styled "Literator." See Vol. I. 380.

TUNICÆ iii. et DALMATICÆ iii. brodatæ, quarum duæ sunt de serico indico, et unum par de serico rubeo; item, tunica una et dalmatica una albæ, unde dalmatica est brodata cum floribus; item, tunica una et dalmatica una de panno de Laresť, de dono S. Ridel, quæ sunt in capella episcopi; item, tunica una et dalmatica una de diaspero albo, de dono R. quondam archid. Wiltesir.; item, dalmatica una de diaspero cum scalis; item, dalmaticæ de serico xvii., et tunicæ de serico xiiii.; item, tunicæ veteres iii. A.D. 1222.

CASULA una de dono Rogeri episcopi cum xi. lapidibus a tergo et xxxiii. lapidibus in parte anteriori; item casula una quæ [fuit] episcopi Osmundi, cum xxiiii. lapidibus; item, casula una purpurea brodata; item, casula una de albo samitto, bene parata aurifriš.; item, casulæ ii. de samitto rubeo bene paratæ aurifriš.; item, casula una de dono S. Ridell, de serico diversi coloris bene parata aurifriš.; item, casulæ ii. de serico bene paratæ aurifris.; præterea casulæ xiii. sine aurifriš. veteres.

Item, PALLIA iii. ad acolitos.

Præterea apud Fichelden casula una; item, casula una apud Alwardbur.; item, apud Awelton casula una; item, ad sepeliendum magrum. Th. Thesaurarium[1] casula una.

PANNUS unus coram altari de serico, de dono Ricardi regis; item, pannus unus ejusdem generis super altare, de dono H. episcopi; item, pannus unus vetus de

[1] THOMAS held the dignity of treasurer from 1210–1214. See I. 252, 379.

A.D. 1222. serico coram majori altari cum aquilis; item pannus unus super altare de serico, respondens pallio cum aquilis; item, pannus unus de serico vetus de dono
Fol. 85, *verso.* Johannis Karevill.;[1] item pannus unus debilis de serico, de dono abbatissæ de Wilton; item, panni iii. de serico veteres ad reponendum coram altare diebus ferialibus; item, pannus unus de serico de dono abbatissæ de Wilton; item, pannus unus de serico coram majori altari, de dono Alienoræ reginæ; item pannus unus vetus ad altare Sancti Martini, et alii duo veteres de dono comitissæ; item, pannus unus rubeus de samitto cum aurifriš., uno bono de dono R. decani.

Item, PULVINARIA iii. de serico, et pulvinaria parva ii. ad reliquias.

Item, PANNULI ad faldestolium ii.

Item, MITRÆ iiii.; item, iii. paria cyrotecarum; item, iiii. paria caligarum, et unum par sandariarum.

CORTINÆ ii. magnæ in choro a dextra parte et a sinistra; item, cortinæ ii. ad crucem super principale altare; item, cortinæ ii. ad crucem versus novum hostium a parte australi; item, cortinæ iii. a parte aquiloni ante vestiarium; item, cortinæ ii. magnæ in corpore ecclesiæ; item, cortinæ ii. in capitulo; item, cortinæ ii. ad cooperiendum cruces in Quadragesima; item, cortina una linea incisa; item, cortina una quæ dicitur "Chapelani."

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[1] This was JOHN DE KAREVILLE, who held the prebend of Bitton, c. 1215–20. See above, I. 320; and Sarum Fasti, p. 366.

Dossella ii. pendentia in choro, de dono domini H. episcopi; item, dossellum unum ultra vestiarium, quod "Arca Noe"[1] appellatur; item, dossellum unum ultra novum hostium quod "Abraham"[1] appellatur; item, dossellum unum ultra hostium, versus domum decani, quod "Jobi"[1] appellatur;—item, dossella vi., quorum sunt ex una parte iii., et ex alia parte iii.;—item, dossella ii. quæ dominus H. episcopus dedit ad conducendum episcopum ad altare. A.D. 1222.

Item, Thapeta magna iiii. magno altari.

Vexillum unum quod dicitur "Leo";[2]—item, vexillum unum, "Draco"[2] dictus;—item, vexilla alia xii.

Cornua eburnea iiii.;—item ova gripina iiii.

Baculi Pastorales iiii., quorum unus est eburneus; item baculus unus fractus qui fuit Osmundi episcopi;[3] item baculi ii. cooperti argento ad deferendum cruces; item baculi ii. ad "Festum Folorum;" item baculi viiii. ad chorum regendum.

Pectines v. eburneæ exceptis hiis qui sunt ad altaria; item iii. paria ferorum ad oblatas faciendas. Duo flabella de fusto et pergameno.

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[1] These dossells were probably so called, because embroidered with some design, taken from the history of Noah, Abraham, or Job. [The last word looks in the manuscript as "Jor." or "Jov.," but the version above given, and which is adopted by Dr. Rock, is probably the right one.]

[2] For the meaning and purposes of these banners see Vol. I. 126, 140.

[3] Marginal note,—"Baculus Osmundi episcopi."

A.D. 1222. ARCHÆ vi.; præter triangulum. Item COFRÆ ii. veteres. Item archa una ferro ligata bene ad cartas, et reliquias, juxta principale altare. Item archa una longa similiter, in qua antiquitùs superaltare aureum reponebatur;—item archa una ferro ligata in thesauraria; —item cofra una in vestiario.

TABULÆ iii.; item SCONSÆ iii.; item duo paria sandaliorum, unum de serico indico quod fuit episcopi Goscelini, et aliud de viridi cendele brusdato, quod fuit episcopi Herberti.

Fol. 86. HÆC SUNT ORNAMENTA ECCLESIÆ COLLATA EISDEM DIEBUS QUIBUS ABRAHAM TENUIT THESAURARIAM. A.D. 1222.

"Ornamenta" given to the cathedral during the time that Abraham [de Winton] was treasurer.

CALIX unus aureus ponderis xl. sol., et alius argenteus bene deauratus, de dono H. episcopi. Item TEXTI ii. ex utraque parte, cooperti argento, de dono ejusdem, quorum unus continet Evangelia, et alius Epistolas. Item vasculum unum argenteum pretiosum, in quo reponitur eucharistia, de dono ejusdem. Item duæ pelves argenteæ de dono ejusdem. Item duæ fialæ argenteæ de dono ejusdem. Item crux una argentea cum pede argenti, de dono ejusdem. Item crux una aurea parva continens de ligno dominico in pixide cristallina, cum sera et clavi de auro. Item baculus pastoralis argenteus pretiosus bene deauratus, cum lapidibus pretiosis, de dono ejusdem. Item vestimentum plenarium bene brusdatum et ii. paria tunicarum et dalmaticarum, de dono ejusdem. Item capæ ii. de rubeo samitto, de dono ejusdem. Item pallium unum rubeum cum aquilis aureis coram principali altari, de dono ejusdem. Item navicula una argentea cum cochleari argenti ad thus. Item tuallia una operata.

CUPPA una argentea bene deaurata cum corona argentea, de dono Willielmi Briwere,[1] in qua reponitur eucharistia. Item ciphus unus aureus et cochlear unum aureum, de dono Rogeri de Clifford,[2] per manum Gileberti de Lacy. Item morsus unus argenteus qui fuit Philippi de Hankeston. Item duæ fialæ argenti quæ fuerunt Adæ, decani. Item zona argentea de dono Walteri, sacristæ.

CALIX unus argenť. deauratus de dono domini Pandulfi. Item vestimentum plenarium abbatiš de Abendon. Item iiii. frusta argentea ad cooperiendum feretrum. Item casula una de serico de dono executorum episcopi H., parata aurifriš.

[1] See above, p. 13. | [2] See above, p. 10.

A.D. 1222. Item CAPA de samítto rubeo de dono archidiaconi de Gascu. Item capa abbatis de Cernelio;—item capa Abbatis de Abbendon;—item capa abbatissæ de Wilton.[1]

Item PALLIA ii. de dono episcopi R. in inthronizatione sua. Item pallia ii. de dono H. regis, Johannis regis filii. Item pallium unum de samitto rubeo de dono magri. Laurentii Romani. Item pallium unum de serico de dono Willielmi Jardun. Item pallium unum de dono R. episcopi, quod fuit Johannis de Warham. Item culcitra una quæ fuit Adæ decani. Item pulvinarium unum de dono Clementiæ Hosatæ. Item sconsæ iii.; item stolæ iii., brodatæ cum manipulis —item stola una stricta de albo serico cum manipulo; —item stola serica cum manipulo pulchra.

[1] Marginal note, "Nota,—capæ abbatis de Cerne, et abbatissæ de "Wylton."

Hæc sunt ornamenta tradita ab A. thesaurario ad deserviend. diversis altaribus in ecclesia Sarum. A.D. 1222.

Ad altare Sancti Petri.

Fol. 86, *verso.* Tualliæ vii., quarum duæ sunt operatæ,—item pallium unum ante altare, et pannus unus lineus incisus nullius valoris,—item vestimenta ii. plenaria parata, et iii. paria corporalium;—item flabellum unum;—item missale unum et pelves ii.;—item archa una de legato Wimundi;—item lectricum unum ad altare;—item rogettum[1] unum;—item fialæ ii., et una pixis ad oblata, et manutergium unum.

Ad altare Omnium Sanctorum.

Tualliæ iiii. benedictæ, quarum duæ sunt operatæ, et altera parata; et tualliæ iii. non benedictæ. Item pallium unum coram altare. Item vestimenta . . . plenaria et parata; et præterea alba una parata cum manipulo uno; et zonæ iii. Item ii. paria corporalium. Item rochett̃. ii. Item pepla ii. Item fialæ ii. argenteæ de dono J. succentoris. Item pelves ii. Pixides ii. Item missale unum, et gradale unum. Item Liber Evangeliorum et Epistolarum et quaterni iii. cum Alleluia, etc. Item cofra una; item crux una de esmali. Item manutergia iii. et flabellum unum. Item pulvinaria ii., quorum unum est de serico. Item lectrinum unum. Item vas unum ligneum continens reliquias. Item formulæ ii. ligneæ.

[1] Intended no doubt for "rochettum."

A.D. 1222.

Ad altare Sancti Stephani.

Tuallиæ vi., quarum una est de serico. Item vestimentum unum plenarium paratum. Et præterea alba una parata cum amictu. Item iiii. paria corporalium, et aurifrisũ. ad amicť. Item pelves ii. Item missale unum. Item candelabra ii. dẽ cupro. Item lectrinum unum; item archa una. Item pallium unum vetus coram altari. Item missale unum bonum de dono Philippi de Sancto Edwardo.

Ad altare Beati Nicholai.

Tuallиæ vi., unde ii. sunt operatæ; et pallia ii. coram altari de serico; et pannus unus incisus, et pannus unus lineus simplex. Item vestimenta iii. plenaria et parata, præter ii. casulas. Item missale unum; item evangeł et epistolaŕ unum. Item crux una ornata argentea in qua est de ligno dominico. Item tabula depicta cum ymaginibus. Item pelves ii.; item fialæ ii. stagñ. Pix una. Item manutergia ii. Item archa una, et lectrinum unum. Item iii. paria corporalium, et duo forelli de serico.

Ad altare Beatæ Mariæ Magdalenæ.

Tuallиæ vi., quarum iii. benedictæ et una operata. Item vestimenta duo plenaria et parata; et præterea alba una, et amictus unus. Item iii. paria corporalium. Item crux una de esmali. Item missale unum, et lectricum unum. Item pepla ii. Item pelves ii., et archa una. Item manutergium unum.

Ad altare Beati Thomæ Martyris. A.D. 1222.

Tuallìæ v., unde iii. sunt benedictæ. Item pallium unum coram altari. Item pannus unus lineus incisus. Item vestimenta ii. plenaria et parata, et præterea alba una cum amictu. Item iii. paria corporalium. Item missale unum, et gradale unum, [et] epistolarium unum. Item crux una de esmali. Item pulvinarium unum de serico. Item candelabra ii. ærea. Item pelves ii. Item lectrinum unum. Item fialæ ii. stagneæ, et pix una. Item archa una, et cathedra una.

[Desunt cætera.][1]

[1] There were certainly other altars in the cathedral; that of St. Martin's is alluded to in a previous page (p. 120). There were also, in course of time, if not so early as the thirteenth century, the altars of St. Margaret, St. Laurence, St. Michael, St. Edmund the king, St. Edmund the archbishop, St. Catharine, St. John the Baptist, besides the "altar of relics." See the Sarum Processional, lately edited by Dr. Henderson, of Leeds.

ADDITAMENTA

IN REGISTRO VETERI

CONTENTA.

Fol. 89. LITTERÆ REGI, A GREGORIO P. P. DE CONSECRATIONE R. DE BINGEHAM IN EPISCOPAT. SARUM. A.D. 1228.

Letter from the Pope to the king, sanctioning the appointment of R. de Bingeham, and authorising his consecration as bishop of Sarum.

GREGORIUS EPISCOPUS, servus servorum Dei, karissimo in Christi filio, illustri regi Angliæ, salutem et apostolicam benedictionem.

PRESENTATAM vobis nuper electionem de dilecto filio magistro R. de Bingeham in Sarum ecclesia celebratam, examinari fecimus diligenter, quam quia de persona idonea canonicam esse comperimus, ad supplicationem capituli ejusdem ecclesiæ, te intercedente suppliciter pro eodem, auctoritate apostolica confirmantes, venerabilibus fratribus nostris Londoñ, Bathoñ, et Wigorñ episcopis, nostris damus litteris in mandatis, ut eidem electo, auctoritate nostra, manus consecrationis impendant. Quo circa serenitatem regiam rogamus, monemus, et hortamur attente quatinus ea[1] quæ de bonis ejusdem ecclesiæ medio

[1] This foot-note is appended;—Notandum quod dum istæ litteræ legerentur coram domino rege, tacita fuit ista clausula, consilio quorundam episcoporum, qui tunc affuerunt, . . . consecrationem . . . ; unde et tallagium quod post positum fuit super pauperes homines episcopatûs solutum fuit, et redditum ad scaccarium;—cujus summa fuit cxiiii.li iij.s. vj.d.

A.D. 1228. tempore ad te pervenisse dicuntur, ei libere facias resignari, alias ipsum ita gratia prosequens et favore, quod honorans Dominum in ministro, propitiationem divinam uberius merearis: et nos mansuetudinem tuam debeamus merito commendare.

DAT̃ Perusii, xiii° kalendas Januarii (Dec. 20), pontificatus nostri anno secundo.

Fol. 89, *verso.* ANNO GRATIÆ MCCXXVIII.—LITTERÆ GREGORII P. P. EXHIBITÆ DOMINO EPISCOPO ET CAPITULO SARUM, APUD SARUM, PER JOHANNEM, CURSOREM.

Letters of the pope to the bishop and chapter of Sarum denouncing the emperor Frederick, and asking for *tenths* as a subsidy towards repressing his arrogance.

GREGORIUS EPISCOPUS, servus servorum Dei, dilectis filiis, abbatibus, prioribus, et aliis ecclesiarum prelatis et clericis per Cantuar̃ provinciam constitutis, salutem et apostolicam benedictionem. Etsi naturale sit vitium negligi quod communiter possidetur, caritatis tamen est virtus, ut imminenti periculo generali a singulis, tanquam interesse proprium, prosequentibus, collatis viribus, unanimiter occurrant; et cum non intendat reliquo parcere corpori qui capiti ultimum intentat excidium, singula membra attonita esse, ut illud totis viribus tueantur sine quo subsistere prohibentur. Sane Fredericus,[1] dictus imperator, non contentus quod ubicunque habuit potestatem ecclesiam Dei studiosa malignitate conculcans patenter subvertit ecclesiasticam libertatem, nunc confuso miserabiliter negotio Terræ Sanctæ, iniquum propositum ultra velare non valens post innumera fraudum commenta contra Romanam ecclesiam publice prosilivit, in persecutionem ejus totaliter se conflando. Dum credit quod si eam quoquo-

[1] See Vol. I. 192.

modo possit opprimere, non est quo subsistere valeat A.D. 1228.
ecclesia generalis quin totam suæ sævæ subjiciat servituti, sibi autumans deperisse quicquid libertatis, quicquid honoris optinet Sponsa Christi. Unde cum ipse ac sui, nec Deum timeant nec censuram ecclesiasticam vereantur, quominus inhibent ad patrimonium beati Petri crudelitate tyrannica occupandum, ubi quibusdam castris invasis, et fidelibus nostris a Saracenis impie trucidatis, inexpleta malitia fervent ad partes reliquas occupandas. Nos aperte videntes quod nisi horum refrenetur audacia, non desinerent furere feritate ad recuperandas terras invasas et injurias propulsandas; quin potius ad relevandas oppressas ecclesias, et tuendam ecclesiasticam libertatem, exercere cepimus potentiam temporalem, pluribus ad hoc sub amplis stipendiis exercitibus congregatis, quod non est rebus parcendum, ubi universaliter ecclesia tam acriter impugnatur. Verum cum predictus exercitus nequeat sine profusione sumptuum retineri, discretionem vestram, de qua plenam in Domino fiduciam optinemus, affectuose rogamus, attente monemus, et per apostolica vobis scripta districte precipiendo mandamus, quatinus in hoc necessitatis articulo, in quo non tantum ecclesiæ Romanæ sed totius universalis ecclesiæ causa versatur, congruæ subventionis auxilium nobis impendatis, liberaliter et libenter, decimam omnium reddituum et proventuum vestrorum nobis voluntate gratuita ministrando; ita quod vestris et aliorum fulti subsidiis, taliter, auctore Domino, adversam superbiam reprimamus, quod alii adversum Deum et ecclesiam se de cetero extollere pertimescant, et ecclesiæ filii debita gaudeant libertate; nosque sinceritatem vestram ex affectu et effectu subventionis exhibitæ, perfectius agnoscentes, vos carius debeamus in Christi visceribus amplexari. Ad hoc enim, dilectum filium S. capellanum nostrum, nobis et fratribus nostris carum, et de cujus prudentia et sinceritate fidei plene confidimus, duximus trans-

A.D. 1228. mittendum, cui super hiis plenius intendatis. Et qũ nequaquam moleste ferre[1] vos decet ad tempus decimam contribuere, ut status ecclesiarum omnium in capite conservetur, et ad totius integritatem de aggregatis partibus collato subsidio, in quo universitas tota impetitur, in eo totaliter defendatur.

Dat̃. Perusii, xiii° kalendas Januarii (Dec. 20), pontificatus nostri anno secundo.

Letter from the pope to his chaplain urging him to diligence in collecting the subsidy asked for, as well as other claims.

Gregorius episcopus, servus servorum Dei, dilecto filio S. capellano nostro, salutem et apostolicam benedictionem.

Ne Romanæ ecclesiæ negotia, quibus imminere non possumus per nos ipsos, negligere videamur, expedit ut ea illis comittamus fiducialiter exequenda, de quorum diligentia efficit nos experientia longa certos. Cum itaque, te, dilecte fili, qui nobis es diutina familiaritate et acceptis servitiis merito graciosus, et de cujus prudentia nos et fratres nostri plenam fiduciam optinemus, in Angliam, Scotiam, Hiberniam duximus destinandum, collectionem decimæ et denariorum beati Petri, receptionem census, et cujuscunque alterius pecuniæ quæ ad nos, quocunque modo, vel ad Terræ Sanctæ subsidium noscitur pertinere; necnon et aliorum agendorum executionem tibi commisimus confidenter. Ne igitur aliquid desit, quominus injuncta tibi negotia efficaciter exequaris, discretioni tuæ, et per apostolica scripta mandamus, quatinus si qui fortè, quod non credimus, agendis tibi commis-

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[1] This clause is given as it is in the MS., but there must be, it is conceived, some mistake, or omission, on the part of the scribe.

sis, difficultatem inferre presumpserint, eos monitione, præmissa per censuram ecclesiasticam, appellatione remota, compescas. A.D. 1228.

Dat. Perusii. x°. kalendas Januarii (Dec. 23) pontificatus nostri anno secundo.

Gregorius episcopus, servus servorum Dei, dilecto filio S. capellano nostro, salutem et apostolicam benedictionem. Cum ad exigendas decimas et colligendas in Angliam, Scotiam, et Hiberniam te duximus destinandum, ne aliquorum fraudibus circumveniri valeas in ipsis decimis colligendis, presenti tibi auctoritate mandamus, quatinus fraudatores, si qui fuerint, excommunicationis sententiâ percellens, ad taxationem decimæ viros deputes ydoneos et fideles quos ad hæc fideliter exequenda juramentis astringas, et aliis modis quibus videris expedire. Further letters from the Pope to his chaplain, as to enforcing the *tenths*.

Dat. Perusii, xvi° kalendas Januarii (Dec. 17), pontificatus nostri anno secundo.

Gregorius episcopus, servus servorum Dei, venerabilibus fratribus, archiepiscopis, episcopis, et dilectis filiis, abbatibus, prioribus, et aliis ecclesiarum prelatis et clericis per Angliam, Scotiam et Hyberniam constitutis, salutem et apostolicam benedictionem. Cum ad exigendas decimas et colligendas, dilectum S., capellanum nostrum, duxerimus destinandum, si super illa clausula— "*decimam omnium reddituum et proventuum vestrorum*" — aliqua dubitatio contigerit exoriri, interpretationi suæ duximus fiducialiter committendum, utpote qui voluntatem nostram super hoc By direction of the Pope, in a letter addressed to bishops and prelates, all doubts as to the meaning of *tenths*, &c. are to be determined by his chaplain.

A.D. 1228. plenius intellexit. Quocirca universitati vestræ per apostolica scripta precipiendo mandamus, quatinus juxta interpretationem suam ei super predicta clausula, curetis humiliter obedire: alioquin sententiam quem idem tulerit in rebelles ratam habebimus et faciemus, auctore Domino, inviolabiliter observari.

DAT. Perusii, iii. kalendas Januarii (Dec. 30), pontificatus nostri anno secundo.

A.D. 1228–29.

Fol. 90.

Sundry powers conferred, as to granting absolution for great crimes, by the Pope on his chaplain.

GREGORIUS EPISCOPUS, servus servorum Dei, dilecto filio S. capellano nostro, salutem et apostolicam benedictionem. — Ut per te ad alios gratiam ex . . . . te reddimus pluribus gratiorem, eos qui pro violenta manuum injectione vel pro incendiis perpetuis vinculo sunt excommunicationis astricti, juxta formam ecclesiæ absolvendi dummodo passis injuriam satisfecerint competenter, auctoritate tibi presentium concedimus facultatem, nisi adeo fuerit eorum forte gravis et enormis excessus, qui merito sint ad sedem apostolicam destinandi.

DAT. Perusii, ii° nonas Januarii (Jan. 4), pontificatus nostri anno secundo.

A.D. 1228.

Letter from the Pope, to the bishop and dean and chapter of Sarum, urging them to more diligence in trans-

GREGORIUS EPISCOPUS, servus servorum Dei, venerabili fratri episcopo et dilectis filiis capitulo Sarum, salutem et apostolicam benedictionem.—Cum pro tuendo statu ecclesiæ generalis, decimas reddituum et proventuum vestrorum, et ecclesiarum vestrarum. duximus exigendas, quia, dum colligerentur decimæ, mora possit esse dampnosa, cum ad presens indigeamus festinato auxilio; universitati vestræ per apostolica scripta mandamus quatinus juxta quod dilectus filius S. capellanus noster, de cujus prudentia plenam fiduciam

optinemus, vobis duxerit injungendum, stipendia pro militibus retinendis in apostolicæ sedis auxilium transmittere non tardetis, ut sic et negotio celeriter succurrant, et cum collectæ fuerint decimæ, unicuique secundum præstitum subsidium congrue satisfiat. In hoc enim tantæ necessitatis articulo volumus experiri eum quem ad Romanam geritis ecclesiam devotionis affectum et qualiter honorem zelamini matris vestræ: instruemur etiam qualiter futuris temporibus vobis et ecclesiis vestris gratiam vicissitudine rependamus. A.D. 1228. mitting their *tenths*, &c.

Dat. Perusii, iiii° kalendas Januarii (Dec. 29), pontificatus nostri anno secundo.

Dilectis sociis suis, magris B. de Sya, domini P. P. scriptori, et Silvestro, Stephanus, domini P. P. capellanus,—salutem in Domino: — Cum ad exigendas decimas et taxationes faciendas vos duxerimus per Sarum [et] Wigorn. dioces. destinandos, ne circumveniamini in taxationibus faciendis, presentium vobis auctoritate mandamus quatinus vocatis archidiaconis, decanis, rectoribus ecclesiarum, et aliis quos videritis evocandos coram episcopo loci, si episcopus poterit esse presens, ipsos archidiaconos et decanos et per unumquemque decanatum alios quos et quot videritis expedire, compellatis jurare et per juramentum suum dicant numerum ecclesiarum uniuscujusque decanatus, et taxent omnia bona ipsarum ecclesiarum non secundum taxationem factam in vicesima, sed secundum quod melius et uberius possunt taxari, reducendo taxationem ipsam in rotulis, de quibus ipsi habeant unum et vos alium, signatum signo episcopi si fuerit presens, vel sigillis eorum. Episcopus vero loci per officiales, senescallos, et per alios suos quos melius noverint A.D. 1229. Letter of Stephen, chaplain of the Pope, giving directions for ascertaining the *tenths*, &c. that are due, and the mode, if necessary, of punishing those who in any way gave false information, or evaded just payment.

A.D. 1229. faciant fidem de bonis suis. In ecclesiis cathedralibus jurabunt tres vel plures, sicut videritis expedire, qui melius sciant proventus domus, plenam de omnibus dicere veritatem. In monasteriis jurabunt quos et quot volueritis, qui de omnibus inquirant et plenarie dicant veritatem sicut in forma juramenti continetur. Ne igitur possit aliquibus dubitari de quibus debeant solvere decimas, et quæ debent taxari, precipimus quod de omnibus redditibus, proventibus, fructibus carucarum, oblationibus, decimis, nutrimentis, fructibus animalium, et de omnibus obventionibus quas ubicunque percipiant, quocunque nomine censeantur, non aliquibus debitis vel expensis aliqua occasione deductis, curant decimam integram assignare. Excommunicamus enim illos qui circa decimas ipsas reddendas, vel circa taxationem faciendam per se, vel per alium, colludium, iniquum pactum, vel aliquam subtractionem vel fraudem duxerint faciendam. Has litteras legetis in omni capitulo, et antequam juramentum recipiatis, excommunicationem ipsam sollempniter publicetis. Si vero super hiis aliquam inveneritis difficultatem, vobis auctoritate qua fungimur in hac parte suspendendi, interdicendi, excommunicandi, plenam concedimus potestatem, et sententiam quam tuleritis in rebelles ratam habebimus et faciemus, dante Deo, inviolabiliter observari; contra transgressores ad sententiam depositionis, si opus fuerit, processuri. Formam autem prescriptam diligentius observetis, ulterius si necesse fuerit, vel si expedire videritis, procedendo

DAT. London, idibus Junii (June 13), pontificatus domini Gregorii P. P. noni anno secundo.

Form of oath to be taken by those who

"NOS JURAMUS, inspectis et tactis sacrosanctis evan-
" geliis, taxare talem ecclesiam fideliter et totaliter,
" scilicet personatum, vicariam, pensionem, et illud

" quod percipiunt capellani et clerici ad ipsius ecclesiæ A.D. 1229.
" servitium deputati, non secundum taxationem factam
" in vicesima, sed secundum quod melius et uberius might be summoned to give information as to the value of benefices, &c.
" potest taxari, et in ipsa taxatione sine fraude et
" dolo vel aliqua diminutione dicere et redigere in
" scriptis, ac resignare magris B. et S. vel cui ipsi
" mandaverint plenam veritatem de omnibus redditibus,
" proventibus, fructibus carucarum, de oblationibus,
" decimis omnibus de nutrimentis, fructibus animalium,
" et de omnibus obventionibus quæ qualitercunque ad
" nos vel ad ipsam ecclesiam spectant, quocunque
" nomine censeantur, non aliquibus expensis vel debi-
Fol. 90, *verso.* " tis, aliqua occasione, deductis. Insuper [si presumat][1]
" aliquis dictam taxationem minis, blandimentis, pro-
" missionibus, seu terroribus impedire, dictis magistris,
" procurabimus [ei censuram ecclesiasticam], et hoc
" juramus observare sine fraude, dolo, et malo ingenio.
" Sic Deus me adjuvet, et hæc Sancta Evangelia."

Nos AUTEM, auctoritate nobis concessa in hac parte excommunicamus omnes illos qui, circa taxationem ipsam, colludium, iniquum pactum, subtractionem, vel aliquam fraudem per se, vel per alium, duxerint faciend; et si aliqua de ipsorum fraude vel malitia nobis constiterit, ipsos ab officio et beneficio deponimus, ad donationem domini P. P. beneficia reservantes.

"EGO, TALIS, JURO, inspectis et tactis sacro-sanctis Form of
" Evangeliis, quod taxationem ecclesiæ non impediam, oath to be taken by each witness against fraud or collusion in the matter of the *tenths*, &c.
" nec procurabo per aliquem ipsam modo aliquo im-
" pedire. Et si scivero aliquem eam impedire velle,
" illud minime sustinebo, quin dicta ecclesia, nullis
" expensis vel debitis, aliqua occasione, deductis, in-
" tegre ac sine aliqua diminutione taxetur, non secun-

[1] The words within brackets are supplied from conjecture, the manuscript being here illegible.

A.D. 1229. " dum taxationem factam in vicesima, sed secundum
" quod melius vel uberius poterit taxari, prout in
" forma taxatoribus data plenius continetur, et taxa-
" tiones minis, precibus, donis, vel promissionibus non
" corrumpam, nec corrumpi per aliquem procurabo.
" Immo eis de taxatione fideliter facienda consilium
" dabo, vel auxilium et favorem, nec ipsis propter
" hoc ullam mali retributionem reddam, nec retribuere
" faciam, presenti tempore vel futuro. Et hoc juro
" observare sine dolo et fraude. Sic me Deus ad-
" juvet, etc."

Excommunicamus omnes illos qui circa taxationem ipsam faciendam, colludium, iniquum pactum, fraudem, subreptionem per se vel per alium duxerint faciendum; et ipsos ab officio privantes, eorum beneficia ad donationem domini P. P. duximus reservanda, in ipsorum consiliantes, participes, vel fautores, pœnam similem promulgando.

The dean and chapter offer a sum of 400 marks.

In Octabis S. Laurentii (Aug. 17), constituti, in capitulo Sarum, quatuor personæ ecclesiæ Sarum, et quatuor archidiaconi, et subdecanus, et succentor, et quidam alii canonici ecclesiæ Sarum, coram magro Silvestro, cum eis proponeretur forma juramenti prescripti, elegerunt magis finem facere cum eodem magistro S., qui potestatem habuit domini Stephani, domini P. P. capellani, quam tam ancipiti juramento se committere, et finem fecerunt cum eo pro decima dignitatum et præbendarum ecclesiæ cum omnibus pertinentiis pro cccc. marcis; unde et ab eodem S. impetraverunt litteras ipsius sub forma subscripta:—

Letter from Stephen, the chaplain of the

Dilectis in Christo decano et capitulo Sarum, S. domini P. P. capellanus,—salutem in Domino. Cum quatuor personæ, et quatuor archidiaconi, Sarum ec-

clesiæ, necnon et subdecanus et succentor, cum quibusdam aliis canonicis in octabis Sancti Laurentii convenissent coram magistro Silvestro, clerico nostro, in cathedrali ecclesia Sarum, ad præstandum juramentum de fideli taxatione omnium dignitatum et præbendarum Sarum ecclesiæ secundum formam quam eis prescripsimus, ipsi tandem habito inter se tractatu et consilio, formidantes sententiam excommunicationis et periculum juramenti, malentes subire onus pecuniæ quam vermem cauteriatæ conscientiæ, fecerunt finem cum magistro Silvestro, de voluntate et beneplacito nostro, pro quadringentis marcis, pro dignitatibus et præbendis suis, et pro præbendis aliorum canonicorum Sarum, et pro portionibus vicariorum suorum et capellanorum in eis ministrantium, in quacunque fuerint diocesi constitutæ, et pro omnibus redditibus et obventionibus jam dictarum dignitatum et præbendarum, et communæ Sarum, et aliis proventibus capitulum Sarum, contingentibus quocunque nomine censeantur, quæ ad vos ipsos obtentu Sarum ecclesiæ spectare dinoscuntur. Damus autem potestatem vobis ad coercendum auctoritate nostra, sive per suspensionem, sive per excommunicationem, sive alio modo quo magis videritis expedire, si opus est, canonicos ecclesiæ vestræ, si qui inventi fuerint, rebelles et contradicentes paci prænominatæ. Quare vobis, auctoritate domini P. P. qua fungimur in hac parte, mandamus et districte precipimus, sicut honorem et indempnitatem vestram desideratis, quatinus humiliter et pacifice ad solutionem jam dictæ pecuniæ quæ vos contingit, terminis a nobis statutis sine difficultate et contradictione solutis.

A.D. 1229.

Pope, accepting the composition, and giving the authorities power to enforce payment from all canons.

Dat̃ apud Dunesle, in Domo Templi, octavo kalendas Septembris (Aug. 25), pontificatus Gregorii P. P. noni anno tertio.

A.D. 1229. Venerabilibus in Christo, P. Dei gratia Wintoñ, J. Dei gratia Bathoñ, H. Dei gratia Lincolñ, W. Dei gratia Wigorñ, et W. Dei gratia Exoniensˢ, episcopis: —Stephanus, domini P. P. capellanus, salutem eternam in Domino.

Stephen, chaplain to the Pope, informs certain bishops within whose dioceses some of the prebends of Sarum are situated of the composition made as to the tenths, &c. due from them.

Cum miserimus magr̃os B. et S. clericos nostros in diocesim Sarum ad taxandas ecclesias et præbendas in jam dicta diocesi constitutos, decanus, cantor, thesaurarius, et quatuor archidiaconi Sarum, cum subdecano et succentore, et cum quibusdam aliis canonicis Sarum coram magistro Silvestro in octabis S. Laurentii in capitulo Sarum . . . . . volentes vitare sententiam excommunicationis et periculum juramenti, pro taxatione dignitatum et prebendarum
Fol. 91. suarum secundum formam eis a nobis prescriptam facienda, de voluntate et beneplacito nostro fecerunt finem pro dignitatibus et præbendis suis, et vicariis et capellanis ad easdem pertinentibus, in quacunque diocesi Angliæ fuerint constitutæ, et pro communa Sarum, et vicariis et portionibus ejus; pro redditibus etiam et obventionibus et proventibus, quocunque nomine censeantur, ad capitulum Sarum pertinentibus. Cum igitur quædam dignitates et præbendæ Sarum sitæ sunt in diocesˢ. vestris, sicut vestram non latet discretionem, mandamus vobis auctoritate domini P. P. qua fungimur, in hac parte, quatinus nec per vos vel officiales vestros, nec per archidiaconos vel decanos vestros, nec per aliquos alios, aliquam faciatis exactionem a canonicis jam dictarum dignitatum et præbendarum, vel eorum vicariis vel capellanis in dictis dignitatibus et præbendis et capellis eorum ministrantibus, quæ ad supradictos obtentu Sarum ecclesiæ spectare noscuntur, de solutione pecuniæ domino P. P. debitæ a predictis canonicis facienda.

DAT̃ apud Dunesle, in Domo Templi, octavo kalendas Septembris (Aug. 25), pontificatus domini Gregorii P. P. noni, anno tertio. A.D. 1229.

VIRIS PROVIDIS ET DISCRETIS, dilectis in Christo amicis, decano et capitulo Sarum, S. domini P. P. capellanus, salutem et sinceram in Domino caritatem. Acknowledgment by S., the chaplain of the Pope, of the receipt of *fifty pounds* towards the required subsidy.

VENIENTES ad nos, Succentor et magister H. de Scõ. Edmundo, canonici vestri, latores presentium, solverunt nobis quinquaginta libras sterlingorum ex parte vestra pro subsidio festinato, et de aliis quinquaginta libris damus vobis terminum usque ad festivitatem Nativitatis beatæ Mariæ. Ea vero quæ sibi injunxistis, exposuerunt nobis fideliter et attentè. Unde cum in his quæ possumus, cupiamus vobis deferre eisdem magistris intentionem nostram duximus exponendam, qui poterunt vos exinde reddere plene certos. Vos autem, quam cito potestis, voluntatem vestram nobis per vestras litteras intimetis; ut intellecta super hoc intentione vestra, procedamus sicut viderimus procedendum.

DILECTIS IN CHRISTO, decano et capitulo Sarum, Stephanus, domini P. P. capellanus, salutem in Domino.— Noveritis nos recepisse a vobis pro subsidio domini P. P. per manus discreti viri, Succentoris vestri, triginta marcas sterlingorum quas computabimus vobis in decimis vestris. In cujus rei testimonium presentes litteras fecimus sigilli nostri sigillari. Further acknowledgment of the receipt of *thirty marks* as tenths.

ACTUM apud Dunesle, in Domo Templi, viii° kalendas Septembris (Aug. 25).

A.D. 1229. Acknowledgment by B. de Sya, of the receipt of *thirty pounds* in further payment of subsidy.

Viris venerabilibus et dominis decano et capitulo Sarum, magister B. de Sya, scriptor domini P. P., salutem in Domino. — Noveritis me recepisse per manus karissimi et specialis mei, domini R., succentoris ecclesiæ vestræ, triginta libras sterlingorum de residuo centum librarum pro festinato subsidio in quibus domino P. P. tenebamini. In cujus rei testimonium presentibus litteris sigillum meum apposui.

Litteræ subscriptæ venerunt postea in die Sanctorum Cosmi et Damiani (Sept. 27).

Stephen, the chaplain of the Pope, urges the dean and chapter to appoint two or three trustworthy members of their chapter to collect and forward the *tenths* from the archdeaconries of Sarum and Dorset.

Viris providis et discretis, decano et capitulo Sarum, Stephanus, domini P. P. capellanus, salutem in Domino.—Cum mandaverimus ad presens medietatem decimæ domini P. P. solvi in proximo festo Sancti Michaelis, episcopo vestro super hoc in episcopatu suo executore deputato, presentium auctoritate vobis mandamus, quatinus decimam archidiaconatûs Sarum et Dorset, ad opus domini P. P. recipere procuretis. Nos enim omnibus in dictis archidiaconatibus constitutis, nostris damus litteris in mandatis, ut in eodem festo sine difficultate, dictam pecuniam nobis solvant. Vos autem ad ipsam pecuniam recipiendam deputetis duos vel tres fide-dignos de capitulo vestro, de quibus geratis fiduciam pleniorem, eam per fidelem et securum nuncium nobis, vel cui mandaverimus per litteras nostras in Templo Novo, London., assignantes, et quantum receperitis a quolibet reducatis in rotulis, de quibus ipsi habeant unum et vos alium, et de ipsa pecunia plenam nobis possitis reddere rationem.

Dat. Cantuaŕ, xiiii° kalendas Octobris (Sept. 18), pontificatus domini Gregorii P. P. noni, anno tertio.

The following "*memoranda*" are given on the last page of the Osmund Register. They are all of a much later date than the Register itself, and do not properly belong to it; one of them is an extract from the Viring[1] "Chapter Register," which is of the date 1408–13. A.D. 1229.

Fol. 91, *verso.* SUMMA pecuniæ ad quam . . . . per annum soluc. faciend. xiii. vicariis qui cotidie intersunt missæ B. Mariæ ad . . . . . *libr.* xiiii. *s.* iiii. *d.* se extendit.

Statutum "DE CUSTODIA SIGILLORUM" est in principio noni quaterni hujus libri,[2] et etiam in primo folio tertii quaterni.

LITERA CERTIORAR. DECANI ET CAPITULI SUPER STATUTO ECCLESIÆ SARUM.

REVERENDE PATER,[3] *etc.* Vestræ paternitatis summa clementia quam super commisso tibi grege sollicite vigilare sentimus, nos inducit ut [liceat] singulis nobis contingentibus ad ipsius patris preclaram prudentiam, tanquam ad asilium et presidium nostrum singulare de tempore in tempus convolare. Cum igitur, pie pater, paternitas ipsa super certo statuto affectat certiorari, quod incipit, "DECANUS et CANTOR," in quo plenius continetur, defuncto autem canonico, [quod] omnes exitus et obventiones præbendæ suæ totius termini infra quem decedit ei debentur. Redditus quoque termini proxim. sequentis et obventiones primi diei illius termini.

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[1] The Chapter Registers are called after the names of the chapter clerks for the time being. Thomas "Viring" held that office, 1408–1413.

[2] See Vol. I., 374.

[3] The bishop here addressed must have been ROBERT HALLAM, who held the see of Sarum 1407–1417.

A.D. 1229. Scire ergo dignetur paternitas prælibata quod dictum statutum tam devote fundatum per Osmundum, sicut est præmissum, idem nos oratores vestros inviolabiliter obligari voluit, sic fore statuit illud quod decrevit futuris temporibus observandum; et quod, reverende pater, huc usque inter nos temporibus requisitis est plenius asservatum, quodque etiam volumus et intendimus vestra supportatione paternali firmiter observari, ejusdem paternitatis immensam benevolentiam nos impertiri ad premissa observanda, devota mente, poscimus et precamur.[1]

Extract. a registro Thom. Vyryn. *folio* xxvii°.

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[1] The words within brackets, in the earlier portion of this extract, have been added as necessary to complete its meaning; the whole of it, in fact, being hard to construe.

Explicit Vetus S. Osmundi Registrum.

GLOSSARY.

NOTE.

In addition to the well-known dictionaries, or glossaries, of Cowell, Du Cange, Spelman, Kennet, Jacob, &c., the following works have been principally used as authorities in the compilation of this Glossary. They are referred to, in the Glossary itself, under the name and title that appears in the first column :—

Chambers . .	. Divine Worship in England, &c.
Gavanti . .	. Thesaurus Sacr. Rit. (1669).
Honnorat . .	. Dictionaire Provençal - Francais (1846).
Laborde . .	. Glossaire du Musée de Louvre (Paris, 1853).
Macri . . .	. Hierolexicon (Venet., 1788).
Rock . . .	. The Church of our Fathers.
Orby Shipley .	. Glossary of Ecclesiastical Terms.
Thorpe . .	. Ancient Laws and Institutes of England.
Sarum Fasti .	. "Fasti Ecclesiæ Sarisberiensis" (1882), by Canon Rich Jones.
Sarum Processional	. "Processionale ad usum Sarum" (1882), edited by Dr. Henderson.
Sarum Statutes .	. The Statutes of Sarum Cathedral (1882), edited by Canons Dayman, and Rich Jones.

GLOSSARY.

A.

Acolytus, an acolyte, i. 147, 151. Gr. ἀκόλουθος, but though the name is Greek it was only in the Latin church that this, the highest of the four lower orders, was recognised, *c.* A.D. 190–220. When appointed, the acolyte received a candlestick with its taper, and an empty cruet; the one to show that it was his duty to look after the church lights, the other that it was his office to carry the wine and water to the altar for the eucharist. His dress consisted of a surplice, or alb, and a cassock. See "Ancient Laws, &c.," ii. 348, and Rock, iv. 50.

Acolyti pallium, i. 295; the acolyte who brought in the chalice was directed, over his ordinary vestments, to wear "mantellum sericum," *i.e.* a silken mantle. The "pallium" above referred to was probably one of such mantles. See also i. 151. Among the "ornaments" in 1222 were "pallia iii. ad acolitos," ii. 133.

Alamandina (or Alabandina);—morsus ad capam cum 2 *alamandinis* (ii. 128). This was a jewel which Pliny classes with the carbuncle,—"carbunculi alabandici qui "nascuntur quidem in Orthosia caute, sed Alabandæ perfi- "ciuntur," lib. 37, c. 7. Both places named are in Cariæ. Isidore says it resembles the chalcedony. Orig. xvi. *c.* 13. Holyoake in his dictionary says, "a red stone mixed with "blew"; if so, probably it was the *ruby*, "which goes "off in a purplish or blue tinge," which the carbuncle never does. See Encycl. Lond. *s. v.* carbuncle.

Alba, an alb; a vestment of linen, sometimes of silk, with close sleeves and girdle, worn over the cassock and under the tunic or the chasuble. Albæ,—*paratæ*,—ornamented or embroidered (comp. Fr. *paré*);—*cum paruris sericis*, with silk trimmings (i. 275),—*cum amictu*, with an amice (i. 275, 278, 295). In 1222 there were eight silken albs

ALAMANDINA—*cont.*
among the "ornaments" of the cathedral, ii. 132. See Chambers, p. 30; Rock, i. 424.

ALMUCIA, an almuce, or amesse; a cape or tippet of fur, the points of which came down in front, i. 36, note. See also "Sarum Statutes," p. 30, note.

ALTARE, an altar; a portable one of marble, i. 291; two of marble duly hallowed (*benedicta*), i. 312, 313; the parish altar (*parochiale*) in the cathedral, i. 12, 147.

ALTARIS, pars dextra et sinistra; for the original meaning of these expressions see i. 50, note;—in *medio* altaris. Ibid.

ALTARAGIUM (or AUTELAGIUM), i. 293;—the money from oblations at the altar apportioned to the officiating priest.

ALTO PASSU, Fratres de; i. 387;—an order of Canons-Hospitallers of S. James "de Alto Passu (=du Haut Pas), who had the hospital at Lucca "aux dépens duquel on "entretenait un passage sur la riviere d'Argue-Blanc dans "l'étât de Florence." It would have seem to have been a bridge to be built, or the toll of which was to be paid, and in return for an alms an indulgence of 20 days was granted to the benefactor. See Helyot's "Ordres Reli-"gieux" (Migne's edition), under the rubric "Jacques."

AMICTUS, an amice, derived from *amicire*, to cover; a square piece of linen placed first on the head and then allowed to fall on the neck. See i. 96, note. It was often made of silk and jewelled or embroidered, ii. 132. The five boys who chanted the eighth responsory at matins on All Saints day wore "amices" on their heads, in imitation, it is said, of the wise virgins, i. 71. See Sarum Statutes, p. 31; Chambers, p. 34; Rock, iv. 463.

AMPULLA, a cruet; used for the water and the wine at the Eucharist, and also for the consecrated oils, i. 148, 175. See also "Fiola."

ANGLICA LITERA;—missale vetus in—, i. 280; one copied in the English character, or mode of writing.

ANTIPHONARIUM, an antiphonar, or book containing the antiphons, or short versicles, said before and after the psalms. Other service-books were often bound up with it;—antiphonarium cum *psalterio* in principio (i. 276),—in quo continetur *psalterium*, et *capitularium*, et *ymnarium* (i. 290),—cum *collectario* (i. 280). See Rock, iv. 17.

Aquila, Pulpitum in; the name given to the principal lectern, which stood near the western entrance to the choir. It was so called because the desk was borne on the figure of an "eagle," i. 160. See also i. 10, note.

Archa, a chest for vestments, ornaments, or relics;—archa in qua continentur *reliquiæ*, i. 53;—juxta principale altare, ii. 136;—longa in qua antiquitus *superaltare* aureum reponebatur, Ibid.;—archæ quæ stant in ecclesia, i. 296. See also i. 292, note.

Asser, a thin board used for the binding of books, hence the expression still employed of binding "in boards." Books were often fastened in olden days with a silk or worked band instead of a clasp, hence the term "*ligatum;*"—unum breviarium in duobus voluminibus in *asseribus ligatum*, i. 290. See also i. 276.

Atrium; this means (1) a church-yard, i. 283, 313, and (2) a church-porch, i. 130, note. Du Cange quotes from Ebrard this line,—"Atria dic aulas eadem et *cimiteria* dicas."

Aurifilum, gold thread,—*pallium* de aurifilo, ii. 131.

Aurifrisium,—whence our word *orphrey*—gold embroidery. Stola cum manipulo ornata aurifrisio a latere, *i.e.* a stole, with a maniple, ornamented on the side with gold embroidery, ii. 132. See Chambers, pp. 6–9.

Aurum; this is used at i. 16 for the "honorarium missæ," or the fee given to a bishop or priest celebrating mass on special occasions. At i. 219 the "unum aureum" seems to be an annual sum given as a recognition that the church of Awelton belonged to the "communa" of the cathedral;—omnes oblationes præter *aurum* et ornamenta, i. 337. With these may be compared the tax called "aurum Reginæ," or "le oor la Reine" mentioned in 1344 and 1384–5. See Barrington on the Statutes, p. 204, note.

Autelagium, see Alteragium.

Averagium (=Lat. *operagium*), a service due from a tenant to his lord by horse or carriage. Fr. *ouvrage*.

Averia,—Norm. Fr. *avers*, N. Brit. *aver*,—all animals used in agriculture, or constituting the property of a husbandman. The word "*averiare*" is defined as meaning "cum "averiis, vel curru, res vehere." The word still survives in Scotland. Thus in Ramsay's Scotch Proverbs quoted Jamieson's Scotch Dictionary we have,—"An inch of a nag

Averia—*cont.*
"is worth a span of an *aver;*" (=an old worn-out horse). See Spelman's Glossary, *s. v.*

Averpeny (i. 211), a fine paid for exemption from the King's *averagia*, or dues for carriages, or horse services.

B.

Baculus, a staff or stave;—baculi duo ad deferendas cruces, *i.e.* two *staves* for carrying the crosses, ii. 135,—baculus fractus qui fuit Osmundi episcopi, *i.e.* a broken pastoral *staff* once belonging to bishop Osmund, Ibid.,—baculi ad regendum chorum, *i.e.* staves used by the rulers of the choir, Ibid.,—baculi ad festum folorum, Ibid.

Baptisterium, a font,—one of marble, i. 281,—one of wood, i. 279,—one of lead (plumbum minus honestum loco fontium), i. 314.

Berillus, a beryl; a precious stone which is a variety of the emerald. The expression at ii. 128, "berillus magnus "unus cum reliquiis," probably means a large beryl ring containing some relics.

Blodwite (i. 211), from the A.S. *blod* (=blood) and *wite* (=a fine),—a compensation or amercement for bloodshed. In Latin it is termed "forisfactura sanguinis." For this fine, the hundred, in which the blood-shedding occurred, was answerable, and the privilege of exemption from it was granted by the King as a special favour. See Fleta, i. 47; Jacob's Law Dictionary, *s. v.*

Breviarium, a breviary; the service-book which contained all that was necessary for the seven canonical hours. Another name given to it was "Portiforium," in English "Portuary." See Rock, iv. 212. This book comprised generally what are separately called the "Legenda," "Antiphonarium," and "Psalterium," though the last two are often spoken of as separate service-books. See i. 276, 279.

Bukeram; it is said by Chambers to mean *fine* linen. In later times, however, it would seem rather to have been a kind of coarse linen, stiffened with gum. Thus Honnorat,

Bukeram—*cont.*
(Dict. Prov. Fr.) defines the words *boucaran* or *bougran*, as "toile forte et gommée dont on fait des doublures." Compare Catal. *bócarom*, and Span. *bocari*. Among the "ornaments," in 1222, was "alba una de *bukeram* cum "parura brodata," ii. 132.

Bursa, a purse, or bag. At the church of Hill Deverel, in 1220, a silken bag (*bursa serica*) was used instead of a pyx for holding the Eucharist.—"Non est ibi pixis continens "Eucharistiam, sed deponitur in quadam *bursa serica*," i. 312.

C.

Calciamenta, shoes, or sandals. See i. 377, note.

Caligæ, boots; in classical Latin the word denoted soldiers' half-boots. The Vicars of the cathedral were forbidden to wear "caligæ *scaccatæ*," *i.e.* chequered boots. See "Sarum "Statutes," p. 61, note.

Cameu, a cameo; in French *camahieu*. ii. 129.

Campanarium, a bell-turret, i. 281. At Mere in 1220 there was "turris cum quatuor campanis," i. 290.

Canabum, hemp, or sometimes canvas. At Wokingham, in 1220, there was a chasuble "de canabo," and one also "de "fuscotincto," i. 280.

Cancellarii, ex parte; the terminal stall at the east end of the south side of the choir being that of the Chancellor of the cathedral, the canons and vicars who sat in the eastern half of the south side were said to be "ex parte Cancellarii."

Cancellatis manibus; for the meaning of this expression see i. 154, note. See also Chambers, p. 361.

Candelabra, candlesticks; iron (*ferrea*), i. 312,—copper (*de cupro*), i. 291,—bronze (*de electro*), i. 312.

Capa (or Cappa); this word though used at times of any *cape* (*i.e.* tippet), or *cope*, has two special meanings. (*a*) It denotes the "capa nigra" (i. 377) or black cope, made of woollen stuff, which was worn by all canons in choir over their surplices, and (*b*) the processional cope, a semi-circular cloak or vestment, generally of silk or other rich

CAPA—*cont.*

material, which was open in front and was fastened at the neck with a morse or clasp. At times the latter vestment had a hood; the "capa cum *scuto*" (ii. 130) being one, it is conceived, with a round hood hanging down behind which might be drawn over the head. Every canon, on his installation, had to give a processional cope of a value proportioned to the prebend which he held. The number of such copes belonging in the thirteenth century was large and valuable, many of them being richly embroidered and jewelled. ii. 30. See Chambers, p. 39; Rock, ii. 51.

CAPELLANUS ANNUUS;—i. 229, 281, 282, 283, 312, 313;—a chaplain engaged by the year in contradistinction to "capellanus *perpetuus*." The latter were sometimes called "vicarii majores." It may be that the "capellanus annuus" was the chaplain who celebrated masses for the dead for *one year*; such an office was called "capellania annualis."

CAPITULARIUM, a service-book containing the little chapters read during the day-hours, i. 280, 281.

CAPITULUM; this word has two principal meanings, (*a*) the meeting together of the Dean and Canons for the transaction of any business relating to their church, and (*b*) the place or chapter-house in which they so meet; in this last sense it is used at i. 58 in the section "De ordinatione clericorum in *capitulo*," and at ii. 134, where we have, among the ornaments in 1220,—"cortinæ 2 in *capitulo*."

In the former sense it is applied also to similar meetings held under the Dean, the archdeacon, or rural dean. Examples are seen at i. 307, "in pleno capitulo de Sunning"; at i. 244, where the "capitulum loci" is distinguished from the "capitulum decani"; and at i. 351, where we read of the "capitulum illius provinciæ" meeting in the church of Deverel. There is also an officer mentioned whose duty it was to summon the clergy to such rural chapters,—"submonitor capituli de Gudeford" (=Guildford), i. 297,—an officer now commonly termed "apparitor," and probably similar to the one called "*sompnour*" by Chaucer.

CAPUT JEJUNII (=Ash-Wednesday), the commencement of the season of fasting.

Caputium (or Caputio),—sometimes we meet with Capitium. This means (*a*) a covering of the head, or a hood, and is defined by Du Cange as "capitis tegumentum, quod capæ "assutum erat"; and (*b*) the opening of the tunic for the head, as Du Cange explains it, "summitas tunicæ, capitis "foramen in veste." Some have thought "cap*u*tium" had the former and "cap*i*tium" the latter meaning, but they seem to have been used indiscriminately. Comp. Marriott, Vestiar. Christian., p. 14.

Caruagium, i. 212; a tax on each "carucate" or plough-land; it was practically the same as "hidagium," with this distinction, that the latter had regard to the whole estate, the former to that which was under the plough.

Carucarius (i. 288 *bis*), properly a waggoner, or driver of a cart or plough. In the passage referred to it may be =carucatarius, and mean a tenant who held his tenement and land attached to it on the condition of rendering the service of ploughing a certain quantity of land for his lord.

Cassa, a small box or chest. Comp. Fr. *caisse*:—cassa una parva eburnea, ii. 128.

Casula, a chasuble; the principal sacramental vestment of the priest, and, as such, often in old inventories called "*the* "*vestment*." This was made of various materials and in various colours, and frequently richly embroidered and jewelled;—casula serica cum avibus (i. 275), *i.e.* a silk chasuble embroidered with birds;—de rubeo cendalo (i. 278), *i.e.* of red sendal;—de fusco-tincto (Ibid.), *i.e.* of cloth dyed brown;—de canabo (i. 280), of canvas or sackcloth;—ad modum thoralis (i. 313), *i.e.* plaited as a vallance;—cum pleno apparatu ad officium sacerdotale, *i.e.* with full equipment for exercising the priestly office (*e.g.* the alb, stole, &c.), i. 295;—ad sepeliendum magistrum Thomam, Thesaurarium (ii. 133), *i.e.* to be used at the burial of Thomas, Treasurer of the church, priests being often buried in their sacred vestments. See also i 275; Rock, i. 315, 357; Chambers, pp. 60, 334.

Cendalum, cendell, or sendal; a rich kind of silk or taffeta. Du Cange defines it as "tela subserica, vel pannus sericus; —"Gallis et Hispanis, *cendal*." A chasuble of cendell

CENDALUM—*cont.*
(i. 280), which was parti-coloured, red and yellow; curtains of cendell, red and green (i. 278).

CEROPHERARII, wax-taper bearers (i. 50); this duty was generally performed by "acolytes," the candle given to each of them at ordination symbolising, as some think, hostility to darkness and the powers of evil.

CHERISETTUM (also CIRICSETUM and CHIRCHESET), church-shot; this means either (*a*) church dues on land as a kind of first-fruits to the parish-priest payable on the feast of S. Martin; or (*b*) a recognitory service due from tenants of church lands to the lord of the manor. i. 285, 286, 287, 288.

CHRISMA, the chrism; oil specially blessed by the bishop or priest on Maundy Thursday, and used for various religious purposes, as in baptism, confirmation, anointing of the sick, consecration of churches, &c., i. 174. The daughter-churches received the "crism" from the mother-church, i. 279.

CIPHUS (sometimes SCYPHUS), a cup; one of alabaster, i. 295, 298; one of gold, ii. 137.

COCHLEAR (or COCHLEARIUM), a spoon; three of silver, one of gold, ii. 137.

CŒNA DOMINI, the Thursday in Holy Week, so called from the institution of the Holy Sacrament of the Lord's Supper on that day. See i. 174, note.

COFRA, a coffer; a chest, usually of small size, for preserving relics or other precious things.—Cofræ 2 veteres, ii. 136; cofra una in vestiario, Ibid.

COLLATIO (see i. xxxi.),—the technical term applied to the daily reading in the chapter-house, after prime-song, of some lection previously chosen by the chancellor from some pious writer, i. 62, 388.

COLLECTA,—this sometimes, as at i. 100, means the chief prayer at mass; if there were two, the former was called "collecta magistra," the latter "collecta minor." Du Cange gives another meaning, and says that "collecta "major" was when all the brethren of a religious house were assembled for prayer in the oratory; the "collecta "minor" was when the brethren of a particular class—

COLLECTA—*cont.*
the penitents for instance—alone were assembled. He also gives some authority for interpreting "collecta magis-"tra" as a mass or prayer *proper* to a given day or festival. See Du Cange, *s. v.*

COLLECTARIUM, a book of the collects for the day-hours and occasional offices, i. 280, 281;—collectarium cum notitia, i. 279.

COMMENSALIS, this term seems at i. 312 to be applied to a "capellanus annuus" who shared a common table with his superior. Orby Shipley, in his "Glossary of Ecclesias-"tical Terms," explains it as denoting "a member of a "capitular body, with the privilege of counting his times "of absence as passed in residence;" alluding perhaps to the definition given in Lyndwood, "proprie dicuntur "sui clerici dum sint continue, licet eos quandoque "contingat abesse." Constit. Othonis Legati, p. 38. (1236–37.)

COMMUNA, — this word meant (*a*) the common fund of a cathedral, as distinct from the separate income from his prebend, which each canon shared in proportion to his residence and his due performance of certain duties, (see i. 4, note;) (*b*) a definite sum calculated on the average receipts of such members;—thus the church of Sarum was indebted annually "in tribus *communis*" to the priory of Ivychurch, a claim which was compromised by the payment of *eight* marks, i. 236; (*c*) common pasture, as at i. 211—"in pascuis et communis."

COMMUNIO,—this word is used technically to denote the anthem or chant sung during the communion of the faithful, i. 47.

CONFITEOR,—used, at i. 57, for the short confession which is said at mass, and also at prime and compline. This was always to be said by the bishop, or, in his absence, by the priest-canon of highest dignity.

COMPLETORIUM, compline; the last of the seven canonical hours. In A.S. it was called *niht-sang* (=night-song), and was said about 9 o'clock in the evening. It derives its Latin name from *completing* the daily series of prayers. i. 389.

CONSUETUDINARIUM, the consuetudinary;—this was the book which contained directions as to the *customs* of a church, both as regards the precise character of the various observances, and the members of the cathedral body re-

CONSUETUDINARIUM—*cont.*
sponsible for their due performance. See i. xv.; and also the general index under "CONSUETUDINARY."

CORNUA EBURNEA; these are mentioned at ii. 135, and were probably vessels of ivory used for keeping relics. Rock (iii. 404) speaks of the value of horns as offerings. In York cathedral there was among the "ornaments" "unum cornu unicorni stans fixum in magno lapide," Mon. Angl. viii. 1205. Among the occasional offerings to the shrine of S. Cuthbert at Durham are mentioned an "eliphant tooth" and a "unicorne horne," Rites of Durham (Surtees Soc.), p. 79.

CORONA,—at ii. 129, this word seems to be used as an equivalent to *ciborium*, which was a pendant canopy over the pyx formerly made in the form of a dove of gold and silver:—"corona cum cathenis tribus argent. et columba "argentea ad Eukaristiam," Chambers, p. 17. See below under "LATO."

CORPORALE, a corporal; by this was denoted either (*a*) a linen cloth spread on the altar on which the Eucharist is consecrated, or (*b*) one such cloth placed over the elements after communion. They are always mentioned in *pairs*; see Chambers, pp. 269–272. Quinque paria corporalium (i. 275);—quatuor paria corporalium (ii. 140);—calix argenteus cum uno pari corporalium (i. 283). See also i. 296.

CORTINA, a curtain; these seem to have been used extensively in the cathedral. Thus, at ii. 134, we have curtains named, —at the cross on the high altar,—at the cross near the new door on the south side,—on the north side before the vestry, —two large ones in the body of the church,—two in the chapter-house,—two to cover up the crosses in Lent,—two large ones on the right side and the left side of the choir. There was one, described as "cortina quæ dicitur "*chapelain*," possibly one hanging round the altar, which might screen the celebrant, but was drawn back at certain times.

CREPITA (no doubt used at i. 295 for CREPIDA), a slipper. Among the relics at Heytesbury was an episcopal sandal or slipper which once had belonged to S. Thomas à Becket.

CRISMATORIUM, a vessel in which the chrism or consecrated oil was kept, i. 283. At Swallowcliffe in 1224 there was reported to be "crismatorium non congruum," i. 311;—at Hill

Crismatorium—*cont.*
Deverel "crismatorium sufficiens," i. 312; at Horningsham, "crismatorium sufficiens cum serura" (*i.e.*, with a lock) i. 313.

Cuppa, a cup; this word is used at times for the pyx. Thus at ii. 137, "cuppa una bene deaurata cum corona argentea in qua reponitur eucharistia."

Cursor, a courier;—cursor domini regis, *i.e.*, the king's courier, or messenger, ii. 97.

Culcitra, a quilt or coverlet stuffed with wool or feathers; sometimes a pillow, or a pall used at funerals.

Cuprum, copper;—crux processionalis de *cupro*, i. 291; candelabra de *cupro*, ibid;—philaterium cum cruce duplici *cupro* cooperta, i. 280.

Cymbala, bells; at the chapel of Edburgefeld there were "duo "cymbala bona," i. 283.

Cyrographum (or Chirographum), a charter or deed, written in duplicate on one parchment, half of which, on its being divided, was given to each of the contracting parties; like an indenture, i. 279.

Cyrotheca (or Chirotheca), a glove; this was part of a bishop's official dress. The "tria paria cyrothecarum," at ii. 134, were probably some that had once belonged to a bishop of Sarum.

D.

Daia, in O.E. *deye*; this word seems to denote an assistant in husbandry, though more especially a mower, i. 310 note.

Dalmatica, a dalmatic; a vestment forming a short robe, with larger and fuller sleeves than the tunic, worn especially by the deacons when serving at mass. The sides were left partially unclosed, and the vestment itself ornamented with orphreys and fringes. A considerable number of dalmatics made of various materials and of different colours, many of them richly embroidered, belonged to the cathedral in 1220. See ii. 133.

Danegilda, i. 239; the Dane-geld,—a tax said to have been first imposed in the days of Ethelred for buying off the Danish invaders of England. It was often levied after-

Danegilda—*cont.*
wards, by the joint authority of the King and his witan, but led not seldom to serious revolts. In the winter of 1083–84 it was levied at the rate of *six shillings* on every hide of land. Though mentioned by name only once in Domesday Book, in the accounts of Stamford (*fol.* 336 *b*), that survey was in part undertaken to secure its just and fair assessment. Lands belonging to the church were often exempted from this tax, or assessed at a lower rate than other lands. See Stubbs' Constitutional History, i. 384, and Freeman's Norman Conquest, ii. 574, v. 883.

Decani, ex parte, the south side of the choir, the stall of the Dean being the terminal one at the west end of it.

Desbroilz; see i. 206, note, for the meaning of this term.

'Dextra pars Altaris"—in ancient days this designated what we now term the *South* (or Epistle) side of the altar. See I. 50, *note.*

Diasperus, diapered;—"pannus unus de serico albo diaspero," *i.e.* a white silk cloth diapered, ii. 131.

Dirationare; Du Cange under the Fr. *desraisner* (= dereiner) has "prouver son droit en justice." It means literally to turn out of course, or to displace; hence, in Norman Law, "lex *deraisna*" means the law by which one defeated the assertion of his adversary by showing it to be against reason or probability. "Terram meam quam dirationavi "adversus Hervi;" i. 344. See also i. 207, note.

Dirige, the first nocturn for the dead, so called from its anthem; "Dominus, Deus meus, in conspectu tuo viam meam "*dirige.*" Our English word *dirge* would seem to be derived from it. See i. 35, note; also i. 180, 392.

Dossellum, a dossel; a cloth or hanging for the back of an altar or a stall. Some of them would seem to have been ornamented with tapestry work. See ii. 135.

Draco, a name given to a banner on which was worked the figure of a "dragon," ii. 135. For the special use and intention of this banner see i. xxxv. See also i. 126, 140.

E.

Electrum, bronze, a metal made of copper and tin, and so called from its resemblance to amber. Du Cange defines

ELECTRUM—*cont.*
it as—"Mixtura quædam æris et stanni, nomen sumens "cum electro a coloris similitudine; electrum, septem "metallorum in unum conjunctio." At i. 312 we have "candelabra de *electro*."

ESMAL, enamel. At i. 295 we have "tabulæ coopertæ de "esmal," *i.e.* enamelled tablets;—at ii. 128, "feretrum de "esmali," *i.e.* a portable enamelled shrine for containing relics;—candelabra de esmali, ii. 129;—crux una de esmali, ii. 139, 140.

EVANGELIARIUM (or Evangelistarium); this term, though used at times as synonymous with TEXTUS (q. v.) is also explained in a stricter sense as denoting the book containing only those portions of the Gospel which were read at mass on different days of the year. See i. 117, 176 note.

EXCAMBIUM, an exchange; i. 317; hence *excambiator*, a broker. See Du Cange, *s.v.*

F.

FALDISTOLIUM (or Faldestolium), a fald-stool; a low kind of folding prayer desk for a king, bishop, or other dignitary to kneel upon.—"Pannuli ad faldistolium" (ii. 134), *i.e.* small cloth frontals for the fald-stool.

FALSARIUS, i. 372; this word means either (*a*) a coiner of false money, in Greek παραχαράκτης (Macr. Hierolex, s.v.); or (*b*) a forger of false documents.

FERCULUS, a course, or dish; at i. 220 "ferculus carnis vel "piscis," means a course, or dish, of flesh or fish.

FERETRUM, a portable or standing shrine, containing the Eucharist, or the relics of saints.—"Feretrum cum reliquiis in quo corpus Domini in pixide dependeat," *i.e.* a small shrine (carried in processions) with relics, from which the eucharist may be suspended in a pyx, i. 122, 127.

FERRUM, this word is used for the iron mould employed for making the "oblatæ," or bread (or wafers) for the Eucharist. Thus in ii. 135 we have—"Tria paria ferorum (= ferro-"rum) ad oblatas faciendas." See Chambers, p. 230.

FESTUM PUERORUM, see "Puerorum."

FICHTWITE (i. 211), from AS. *figan* (= to fight) and *wite* (=a fine); a penalty levied for any breach of the peace by fighting. This was a fine incurred for homicide, and one of the rights of the crown.

FILIATERIA (for PHYLACTERIA); see under PHILATERIUM.

FIOLA, a phial;—thus at i. 311 we have "fiolæ ad aquam et vinum" *i.e.* phials used for the water and wine at the eucharist. Sometimes they were of silver (ii. 139),—or of lead (*plumbeæ*), (i. 312),—or of tin (*de stagno*), (i. 291). Some of these were used for the holy oils consecrated on Maundy Thursday. See under "CRISMATORIUM."

FIRMA,—derived from A.S. *feorma* (= food). The manors held under the church were placed "ad *firmam*," in the hands that is of a lessee called "*firmarius*," who had to render certain money payments, and so many measures of *food* (*i.e.* of wheat, barley, oats, &c.) to the chief owner, all the profits over and above being for his own use. Much bearing on the subject may be seen in Archdeacon Hale's introduction to the Domesday of St. Paul's, published by the Camden Society.

FLAVELLUM (or FLABELLUM); a fan to keep off the flies from the celebrant at mass. At times they were made of silver (ii. 128),—sometimes of fustian and parchment (de fusto (=fustano) et pergameno), ii. 135. Several illustrations, from illuminated manuscripts, of liturgical fans, may be seen in the frontispiece to vol. iv. of Rock's "Church of our Fathers."

FLEMENESWITE (i. 211), from A.S. *flyma*, a fugitive, and *wite*, a fine; it was the right of the lord of the manor to a fine to be levied on the goods or chattels of a fugitive vassal. Somner however calls it the "relieving fugitive outlaws with food." The word "flemenefirma" (in A.S. *flymena-fyrmþe*), which Spelman interprets as "fugitivorum sustentatio," rather supports the latter interpretation, as the penalty attached to that offence was one of the rights of the crown.

FOLORUM FESTUM (= feast of fools). This was a secular feast held on the first day of the year with riotous merriment. "Baculi duo ad festum folorum," ii. 135. It was also called "Festum fatuorum," and "festum hypo-diaconorum,'

FOLORUM FESTUM—*cont.*
not because the sub-deacons had the greater share in it really, but, according to Du Cange, as a satire on the clergy generally, who were more keen about its observance than the laity. He says, "Id enim evincit vox "soudia- "cres," id est ad literam "saturi diaconi," quasi "diacres "saouls," = glutted, cloyed, deacons. He also quotes an encyclic letter, A.D. 1441. See Du Cange, *s. v.* "Kalendæ."

FONTES (= the font); "non sunt ibi *fontes* ad baptizandum "pueros, sed stat ibi plumbum minus honestum loco *fon-* "*tium*." i. 314.

FORELLUS, a bag or purse,—in old English "forel";—duo forelli de serico, *i.e.* two silken bags.

FORESTÆ REGARDUM (or REWARDUM), the care, or custody, of a forest. i. 212.

FORESTALLUM (i. 211); this word has two meanings,—(1) the intercepting on the highway, or hindering cattle and other goods coming to market, and by so interfering enhancing their price; in English Law, *forestalling*: and (2.) the being quit of amerciaments and chattels arrested within your land, and the amerciaments thereof coming. Spelman says that the word is used in a Welsh statute of 12 Edward I. (1283–4) for a "rescue," which gives colour to the latter interpretation.

FORINSECI VICARII, the vicars engaged in the various prebendal parishes, as opposed to those engaged only in the services of the cathedral, i. 375.

FORISFACTURA, Fr. *forfeit*:—this word was sometimes used as the equivalent of the A.S. *wite* (=a fine), but in times subsequent to the conquest it was used to denote any kind of mulct or penalty.

FORMA,—for the technical meaning of this word, see i. xxvi,4, 22.

FORMULÆ LIGNEÆ,—small wooden benches or seats (*i.e. forms*). ii. 139.

FRANCO-PLEGIO, DE, *i.e.* of frank-pledge (i. 211); this was the A.S. *friδ-borg*, a system by which, where rank and property were not in themselves an adequate security for good behaviour, all free persons were associated in tithings, the members being mutual security (A.S. *borh*) for each other. Presentments were made in a court-leet called "Visus "franci-plegii" (= the view of Frank-pledge), said to be the most ancient court of the land. Jacob, Law Dict. *s.v.*

Frithbrech, see "Grithbrech."

Frusta,—pieces;—frusta argentea ad cooperiendum feretrum (ii. 137), *i.e.* pieces of silver for covering the portable shrine for relics;—frusta lineæ telæ, *i.e.* pieces of linen texture.

Furbote, or Ferbote (i. 239), = fire-bote, (the latter portion being from A.S. *bot*, recompense or restriction), fuel for firing, granted to tenants under the general name of *estovers*, from the Fr. *estover* or *estoffer*, to furnish with all necessaries or *stuff*. Thus we have house-bote, hedge-bote, plough-bote, &c. for repairs. Jacob's Law Dict.

Furratus (i. 280), lined with fur:—pannus sericus intus *furratus* lineo panno;—casula de cendalo nova *furratura* albo panneo lineo.

Fusco-tincto, De, of cloth dyed brown, whence probably our word *fustian*. Casula de fusco-tincto, i. 275. It would seem at times to have been of a reddish colour; thus we have, at i. 313, mention of "casula de fusco-tincto *rubeo*, "nullius pretii."

G.

Gagate, De, *i.e.* of jet:—crux processionalis de gagate, i. 291.

Geld (or Gheld), tribute, from A.S. *geld*. See "Danegeld."

Gernetta, a garnet.—Textus continens saphiros xx. . . . . et gernettas viii., &c., ii. 127: in French *grenat*.

Gersuma, an earnest or pledge:—dedit A. decano de *gersuma* duas marcas, i. 286. Spelman derives the former portion of the word from the A.S. *gearo*, = ready, at hand, &c. He says that it was also used for the compensation of an offence.

Gradale, a gradual. This is used (1) for the gradual proper, or the versicle of the responsory which is sung, "ad *gradum* chori," whence its name (see i. 26),—or (2) for the service-book which had in it the introits, *graduals*, tracts, &c., sung by the choir at mass. This last book was called by the Romans the *Cantatorium*, and by the Anglo-Saxons "*Ad te lævavi*," the last being the words of the introit for the first Sunday in Advent, with which this codex begins. The English word *grail* is a shortened form of it. Lyndwood (lib. iii., tit. 27, p. 251) thus defines it, "Gradale

GRADALE—*cont.*

" pro eo quod *gradatim* ponitur post epistolam."—Gradale novum in quaternis in duobus voluminibus, i. 279;—gradale vetus cum tropario, i. 276.

GRANGIA (i. 265), a grange; a name applied to a chief house, or sometimes a principal farm-house, belonging to a manor.

GRANICA (i. 215), a granary.

GREGORII PASTORALE. — This was the well-known work of Pope Gregory I., "De cura pastorali," a book on the priestly office. A copy was found among the books belonging to the church of Heytesbury, i. 294.

GRITHBRECH (also FRITHBRECH), i. 211; in A.S. *griŏ-brice*, from *griŏ* = peace, and *brice* = a breach or infringement;—a fine for causing a breach of the peace. [The word *friŏ*, whence comes *friŏ-brice*, has a similar meaning with *griŏ*.]

GRIPINA OVA, ii. 135: *griffin's eggs;* most probably vessels formed of ostrich shell. In old English the work was called "gryppeshay," and was much valued for drinking cups, or salt-sellers, the oval form being held to be symbolical. A beautiful specimen is still preserved in Exeter " College, Oxford. See Way's "Promptorium Parvulo-" rum," and Laborde's, Glossar. du Mus. Louvre, 1853. Among the ornaments about S. Cuthbert's shrine at Durham in 1373 was—" unum ovum griffinum ornatum et " divisum." See Rock, iii. 404. To this day ostrich eggs are sought after by the Abyssinians, and hung up in their churches, and especially at or near their altars.

GURLA (also GERLA and GELLA); ii. 117; this is defined by Du Cange as "lagena, vas vinarium," and was a small measure for wine; *Anglice* "gill." Though originally a measure for liquids, it seems like our quart, and pint, to have been extended as a measure of capacity for other things.

H.

HALEMOTE, at Sunning, i. 285.—This is the A.S. *halle-gemot*, which is defined as " conventus aulæ, hoc est curiæ domi-" nicalis manerii vel baronis in villis et dominicis." It was the Manor-Court.

Haibote, hay-bote or hedge-bote, i. 239.—This means (1) the liberty of taking thorns and other wood for repairing gates, fences, hedges, &c. (A.S. *hage*, Fr. *haie*, = a hedge); and (2) sometimes wood for rakes and forks for making hay. Coke on Littleton, 41, ap. Jacob, Law Dictionary.

Hamsokna (i. 211), from A.S. *hæm* (= home) and *socn* (= immunity. This means (1) the rights and privileges of a man's home, and (2) the right of a lord to hold pleas and take cognizance of the violation of such immunity. In our old records burglary was sometimes expressed by "*hamsocne*."

Hasta, Cereus in, i. 133.—This was a designation of the paschal candle and the staff in which it was fixed. An illustration of it may be seen in the Sarum Processional, lately edited by Dr. Henderson (p. 80), and also in Rock's "Church of our Fathers," iv. 244.

Hebdomadarius, defined by Du Cange as—"frater vel mona-"chus qui suas vices in ministeriis monasticis per heb-"domadam exequitur." In cathedrals it denotes the canon or official for the *week* to perform any given duty or service.

Hengwite (i. 211); this is derived (1) by some from the A.S. *hengen*, a prison or house of correction (= *ergastulum*, where prisoners were condemned to hard labour), and *wite*, a fine, and said to mean the fine for letting an offender escape from prison. Others (2) think the former portion is from the A.S. *hangen*, to hang, and interpret the whole word as a penalty for hanging a criminal without a fair trial. Some (3) also explain it as a liberty by which a lord challenges forfeiture for one who hangs himself within the lord's fee. See Jacob, Law Dict. *s.v.* "Hangwite."

Herfare (i. 211), from the A.S. *here*, an army, and *fær*, a journey,—the going on a military expedition. To be exempted from "herfare" implies freedom from military service.

Heriot,—the A.S. *here-geatu*, in Latin *relevium*, or relief. The original meaning denoted the military equipments, which, on the death of a vassal, escheated to the sovereign, or lord, to whom they were delivered by the heir. This became, in course of time, the law of *relief*, which is defined as "præstatio heredum, qui, ut successionem here-"ditariam in feudo relevent, vel equum defuncti vassalli

HERIOT—*cont.*

" vel alias res, vel pecuniæ summam offerre tenentur " domino." Jacob (Law Dict. *s.v.*) distinguishes between *heriot* and *relief*, considering that the former is generally a personal, and the latter always a predial, service.

HIDAGIUM, hidage; a tax paid on every *hide* of land. The hide varied in quantity in different places, being rather an assessment than any fixed amount. Hidage was intended to be an index (1) of liability; (2) of capacity or intrinsic value; (3) of adventitious or extrinsic value. A hide was defined generally to be such a quantity of land as might be cultivated in one year, or might support one family. See Eyton's Domesday of Dorset, p. 6, and Rich Jones' Domesday of Wilts (Introduction).

HISTORIÆ (i. 86), histories. The ordinary meanings of this word are either (1) lessons from the historical, or other books of the Old Testament, to be read on certain days; or (2) anthems composed from Holy Scripture or the lives of the saints. For other occasional meanings see Du Cange, *s.v.*

HONORARIUM MISSÆ; for the meaning of this expression see i. 16, note.

HORÆ, a term used technically for the seven daily canonical services. See i. 20, where these are called "horæ cano- " nicæ." For a list of them see i. 23, note.

HUSBOTE, i. 239, from the A.S. *hús*, a house, and *bót*, restoration; hence our phrase "*to boot*." The right to cut sufficient timber for house repairs.

HYMNARIUM, see "Ymnarium."

I.

ICONIA, a small image; Latinized from the Greek εἰκόνιον Among the 'ornaments,' in 1224, at Hill Deverel and at Horningsham, was—"Iconia beatæ Virginis." i. 312, 313.

INCLUSA, an anchoress or female recluse. There was one at Britford (i. 259, note), and one also at Sunning (i. 275). Much concerning them will be found in Rock, iii. 114. They were so termed as though "inter quatuor parietes " pro Christo *inclusæ*." The anchoress had her cell or small dwelling usually in the church-yard, and was allowed to have a woman-servant to live with her, and wait upon her. The ritual service for duly setting apart both anchorets

Inclusa—*cont.*
and anchoresses, who could not become such without the bishop's written permission, is to be seen in the Sarum Manual, and Pontifical.

Indicus (= indigo), of blue (dark ?) colour;—unum par san-
" daliorum de serico indico, ii. 136.

Infangetheof (i. 211, 345, 359)—from the A.S. *In-fangen-þeóf*,—which implies (1) the right of taking a *thief* caught by any feudal lord on his own domain, and (2) the right of trying and duly punishing such a thief.

Infula, a chasuble;—infula serica,—infula de fusco-tincto—i. 296. Perhaps this was the "planeta" or folded chasuble. Hugo de S. Victor in his "Speculum Ecclesiæ" (i. *Cp.* 6.) says "Casula, quæ alio nomine *planeta*, vel *in-*
" *fula*, dicitur."

Inhoc,—for the meaning of this term, see i. 376, note.

Interdictum, an interdict. This was to a kingdom, or province, or town, what excommunication was to an individual. So Du Cange,—"Interdictum dicitur generalis excommu-
" nicatio, quæ fertur in provinciam, vel villam, vel castrum."
The definition in the Canon Law, with which the Common Law agrees, was,—"Interdictio est censura ecclesias-
" tica prohibens administrationem Divinorum." Stat. 22. Hen. 8. c. 12. There was an Interdict of *places*, as well as of *persons*. In the former, (*i.e.*, *places*,) Divine Service was forbidden in a given church or place only, but the latter kind of Interdict followed *persons* wherever they removed. The Interdict against King John lasted more than six years. Vide Du Cange, *s.v.*

Introitus, introit. This term is explained at i. 148, note.

Invitatorium, the invitatory. See i. 111, note. See also "Responsorium."

J.

Jejunii Caput; the beginning of Lent, or Ash Wednesday.

Justiciarius, the justiciar; ii. 43. This was a title given in the eleventh and following centuries to the high state functionary who held the chief power after the king himself. He was described as "secundus a rege," and the administration of the kingdom, especially during the king's absence, was chiefly in his hands. See much on this subject in Freeman's Norman Conquest, v. 430–32.

K.

KALANDRA,—a name given to a kind of fast-going vessel, with a double bank of oars, one above the other. See i. 193, note.

L.

LAPILLULI, small jewels. "Lapilluli diversi generis lvii." (ii. 129).

LAREST', PANNUS DE; according to some, this was cloth of Arras; but Rock (Textile Fabrics, lxxxviii), considers it to have been a rich cloth of gold and silk, intended chiefly for hangings. In ii. 133, it is said to have been the material of which a 'tunic' and 'dalmatic' were made.

LATO, latten, or fine brass. "Coronæ duo de latone ad repre-
"sentationes faciendas" (ii. 129), *i.e.* two crowns of latten, used for representing persons or events, for which it was a favourite metal. Notices of the works done in the less valuable metals are seldom found in inventories. Laborde (Notice des Émaux, ii. part, Gloss. p. 358) quotes Froissart as speaking of a chief, Gaston of Bearn, who "en son
"vivant en beau *laten* il se fit former et tailler."—

"LÆTARE JERUSALEM,"—a name given to Mid-Lent Sunday; so termed from the first words of the introit for the day, which is taken from Isaiah lxvi. 10. See i. 375, *note*.

LECTERNUM, see below under "Pulpitum."

LECTRICUM,—a desk from which to read the lessons or the epistle. See Chambers, p. 6. "Lectricum ad altare S. Petri, ii. 139. The "lectricum aquilæ," was the desk of the chief lectern. See above under "Aquila."

LEGATUM SECUNDUM,—for the meaning of this expression, see i. 277, *note*.

LEIRWITE (i. 211),—from the A.S. *leger wite*, the former word meaning a "lying down." This was a penalty payable to the lord of a manor from one committing adultery with any of his tenants or vassals. Fleta defines it as "consuetudo
"vindicandi adulterium et fornicationem in quoslibet de-
"linquentes." See Spelman, and Thorpe, *s.v.*

LEMOVICENSE OPUS,—work made at Limoges, in France, "Crux processionalis de opere Lemovicensi";—Pixis. . .
"de opere Lemovicensi." i. 280,281.

Leo, this means (1) a banner so called which was used in processions on Ascension Day and at Rogation Tide, i. 126, 140; ii. 135. For its special purpose and meaning, see i. xxxv,—(2) the figure of a lion used as an ornament on palls, &c. "Pallium brodatum cum leonibus" (i. 131),—"Unus leunculus ligneus depictus" (i. 295), *i.e.* the figure of a small lion painted on a reliquary,—"Capa brodata "cum leunculis," *i.e.* a cape embroidered with *lioncelles*, ii. 130.

Lestagium, in O.E. *lastage* (i. 212). Thorpe defines this term as meaning the duty laid on the cargo of a ship, and quotes Bromton's explanation, "consuetudo exacta in nundinis "et mercibus." It also means a toll exacted in fairs or markets for liberty to carry things purchased whither one wishes. Some have explained it as a toll levied on things sold by the *last*,—as herrings, &c.

Lignum Dominicum,—wood of the true cross.—"Crux una "aurea cum ligno dominico," *i.e.* a golden cross with a portion of the wood of the true cross enclosed within it as a relic, ii. 127.

Linthea, linen cloths, or napkins. In the former sense we have it at i. 280,—duo linthea, unum cooperiens crucem in Quadragesima, et aliud ante altare. See also i. 292.

Lintheamina, towels or handkerchiefs. "Septem lintheamina "operata," *i.e.* seven embroidered handkerchiefs, i. 295.

M.

Magister Scholæ,—a title sometimes given to the chancellor of the cathedral, his duty in part consisting in superintending and directing the schools of the chapter, and sometimes those of the diocese. See i. 192, note.

Managium, this word according to Du Cange has several meanings. At i. 253 it clearly means a mansion, manse, or dwelling. Sometimes it denotes a family as the Fr. *menage*.

Manipulum, called also *mappula* and *sudarium*; a kind of handkerchief held usually in the right hand, but in later times pendant from the wrist. See Marriott's Vestiar.

MANIPULUM—*cont.*
Christianum. "Stolæ 3 brodatæ cum *manipulis*,"—"Stola "serica, cum *manipulo*, pulchra," ii. 138. See below under "Stola."

MANSIUNCULA,—the original meaning of this term is a small halting-place. The word *mansio*, of which it is the diminutive, first meant a station marking distances, and so came to mean a hostelry in which public officers such as legates had a right of entertainment. In ecclesiastical language it also meant similar houses of call for bishops or abbots who claimed a corresponding right over tenants under their jurisdiction. See Statutes of Sarum Cathedral, p. 41. In i. 338 the word *mansiuncula* means a small canonical house, for it is so used in that passage in reference to the dwelling-houses of the canons of Heytesbury.

MANTELLUM, a scarf, or mantle, directed to be worn about his shoulders by the Acolyte who fetched the chalice from the vestry. "Acolytus in albis et mantello serico," i. 150. Though apparently distinct from the *offertorium* (or offertory veil) it is in inventories often included under that term. See Rock, i. 40.

MANTILIUM,—though at times apparently used in much the same sense as *mantellum*, this would seem to be a distinct word and to mean a napkin. "Sex mantilia benedicta, "et quatuor non benedicta," i. 275. See also i. 279, 280.

MANUPASTUS (and MANUPASTUM), a domestic servant, in A.S. *hláf-æta, i.e.* literally "loaf-eater." The neuter form denotes the family of domestic servants, as though *manupasti, i.e.* fed by hand, i. 277, note.

MANUALE, the manual, in A.S. *hand-bóc*,—one of the service-books required by the canons of Ælfric to be possessed by every priest. (Thorpe ii. 351.) This contained all the occasional office,—those of baptism, churching, marriage, extreme unction, besides sundry benedictions. Maskell (i. lxxix) gives a full table of its contents. He quotes, from Lyndwood, the following explanation of its name and purpose; "Manuale,—sic dictum a *manu*, quia "assiduè habetur ad manum, et in eo continebuntur omnia "quæ spectant ad sacramentorum et sacramentalium mini-"strationem." See i. 276, 279.

MANUTERGIUM ; a towel, for wiping the hands. "Manutergium "a *tergendo manus* vocatur." Isid. Orig. xix. 26. See i. 311, and ii. 131.

MARIOLA, a small image, or statuette, of the Blessed Virgin. "Tria pepla ad mariolam cooperiendam linea," i. 291.

MARITAGIUM,—this means either (1) a payment made by a vassal to the lord, in whose wardship he was, for the permission of the marriage of himself or any of his family, as at i. 285,—non potest dare filiam nuptui nisi per licentiam domini sui ;—and dedit quatuor solidos pro licentia maritandi sororem suam (Ibid.) ;—or (2) the marriage portion,—"In alia acceptatione accipitur *dos*, secundum "leges Romanas, secundum quas propriè appellatur dos, "id quod cum muliere datur viro, quod vulgariter dicitur "maritagium." Skene, Reg. Majest., ii. *c.* 18. See i. 317.

MARTYROLOGIUM,—this meant (1) a calendar of the saints and martyrs commemorated by the church, a kind of "Fasti "Sanctorum," or (2) a volume containing lives of saints and martyrs, such as was read at Sarum in the chapter-house daily after Primesong. (See i. 58, 185.) This second volume is sometimes called the "obituarium," though a similar name is also given to a separate book which contained the obits, benefactions, &c., of the various members, patrons, and benefactors of the church or monastery. Such volumes would often for convenience sake be bound together, and the whole book be called by one general name.

MATRICULA ; among sundry meanings given by Du Cange the two following only are applicable to the word as used in the Osmund Register ;—(1) a roll, or catalogue ;—(2) a list of the members of a cathedral or collegiate church,—hence the term "*matriculate*," signifying the enrolling of a person on the lists of a university. In i. 61 we have—scribi debent canonici eo ordine quo scribantur in *matricula* ad illa officia exequenda.

MERIDIES, literally "noon-tide," and so used occasionally for the office of "Sext," which was said at the sixth hour, *i.e.* at noon. See i. 140, note.

MESCHENINGA ; "miskenning" or prevarication ; from, A.S. *mis-* and *cennan*, to produce, or bring forth. Brompton defines it "variatio loquelæ in curia." Persons guilty of

MESCHENINGA—*cont.*
this were liable to a fine called by the same term ; but as the judges were apt to levy these fines on trivial occasions, causing thereby much needless vexation, they were abolished by King Stephen in his charter "De "libertate ecclesiæ." See i. 210.

MISERICORDIA,—a penalty or fine, so called because it was not fixed by law, but left "*a merci*," *i.e.* to discretion. Such a fine ought to be less than the offence and so *merciful:* hence its designation, as also that of "amerciamentum" (= amercement). Spelman thus defines various kinds of penalties,—"misericordia, mulcta lenior, sic dicta quod "lenissima imponitur *misericordia* ; graviores enim "mulctas *fines* vocant ; atrocissimas *redemptiones*." Glanville (lib. ix. cp. 11) says, "Est misericordia domini "regis, qua quis per juramentum legalium hominum de "vicineto eatenus amerciandus est, ne aliquid de suo "honorabili contenemento amittat."

"MISERICORDIA DOMINI," a term given to the second Sunday after Easter, when the introit was from Psalm xxxiii. 5.

MISSÆ PRIVATÆ ; these are so called, says Du Cange *s.v.*, "ad "discrimen majoris et publicæ missæ ;" and termed also "solitariæ." They were masses said without a congregation, the "major et publica" being full and public mass at which both men and women might be present. The "*liber continens privatas missas*" (at i. 276) would probably correspond with any modern supplement to the Missal containing the proper of masses not in common or universal use ; as, for example, those of local saints, or belonging to the same order.

MISSALE, the missal ; in A.S. *mæsse-bóc.* This was the book which contained the masses, or offices of the Holy Eucharist for the year. "Missale novum absque episto- "lis sine musica et sine gradali" (i. 276). "Missale "cum tropario in fine cum notula" (i. 281).

MORSUS, a morse (= *qui mordet*),—a clasp, or buckle, which bound together the collar of the cope. It was made in various forms, and of various materials ; of gold or silver, of ivory or copper, or of wood overlaid with one or other of the precious metals, and often enriched with jewels and other costly ornaments. See also ii. 128. See also Rock, ii. 37.

Mortarium, a mortar; this was a large night-light used for burning on shrines, or before tombs. See i. 11, *note*. Much interesting matter concerning such lights, which were at times also used on or before altars, will be found in Rock, iii. 89–93. See above, i. 252.

Mortuarium, the A.S. *sáwl-sceat*, or soul shot; sometimes called "pecunia sepulturæ;"—an ecclesiastical due paid at the open grave for the repose of the soul of the deceased. Lyndwood says, "Mortuarium est sic dictum eo quod "relinquitur ecclesiæ pro animâ defuncti, et quia cum "mortuo tempore sepulturæ consuevit ad ecclesiam "deferri." Provinc. Lib., i. tit. 3, p. 21, *n.*—The term is also applied more generally to legacies left to various churches, in return for which the donors asked the prayers of the faithful. See above, i. 129. See also Rock, ii. 506, iii. 26, where much interesting information on the subject of *mortuaria* of various kinds will be found.

Multo, a sheep; strictly speaking a wether, in classical Latin *vervex*. From this word comes the Fr. *mouton*, and our Engl. *mutton*. The Latin word *mulcta* (= a fine) would seem to be derived from it, as penalties in olden days were paid frequently in kind. Compare *pecunia* (= money) as derived from *pecus* (= cattle). See above, i. 286.

Murdrum (or Murthrum), i. 211, 239; this means not only murder as a crime, but the penalty also of murder. See Barrington on the Statutes, p. 70. Thorpe explains it at times equivalent to the A.S. *morð*, which meant secret assassination or homicide. This interpretation is also given in the Glossary to Roger de Hoveden (Rolls Series). In like manner, "adulterium" often denotes the fine imposed on the offence. See Du Cange, *s.v.*

N.

Navicula, also Navicella and Nacella; a vessel shaped like a boat or ship (*navis*), for holding incense. Rock (iii. 284) notices that large alms-dishes were often made like ships, and quotes the following examples from Palgrave's Ancient Kalendars. Thus at p. 114 we have entered as among the plate of Henry VI. "magnus discus "elemosinarius vocatus '*Gret Ship*' de argento deau-

NAVICULA—*cont.*
" rato;" and at p. 138 we have " unum discum elemosi-
" narium de auro ad modum navis."—We have in the Osmund Register, ii. 129, 137, "navicula cum cochleari " argenteo ad thus."— Laborde in his Glossary gives many examples, with descriptions, of such vessels, which sometimes represented the waves in silver and the sails in silk, from A.D. 1180–1539.

NOCTURNUM, or nocturn; by this term was designated the night office of the breviary. See i. 27, note.

NOVÀLIA, first crops, or crops after a fallow. Du Cange gives us the following illustrations of the meaning of this term; " novalis ager est primus procissus, vel qui alternis annis " vacat causâ novandarum virium;" or "ager qui de novo " ad cultum redigitur." i. 365.

O.

O, the antiphons in,—the anthems to the Magnificat for a week before Christmas Day, all of which commence with O;—as, for example, "O Sapientia,"—"O Radix Jesse," —"O Clavis David,"—"O Emmanuel," &c.

OBITUS, obit: this meant (1) the anniversary of the death of any one recorded in the Calendars and Annuaria, and (2) the religious service observed on each anniversary of the death. The tenure of obit and chantry lands was abolished by the statutes 1 Edw. VI. c. 14, and 15 Charles II. c. 9.

OBITUARIUM, see above under " Martyrologium."

OBLATA, (ii. 135), bread made in a circular form for the purpose of the Holy Eucharist; called also "corona oblationis." See above under "Ferrum."

ORARIUM, see below under " Stola."

ORATORIUM; literally a place for prayer; applied to a chapel in a house, or in the open fields, as distinguished from a parochial church or chapel. "Capella lignea, est autem " area circum oratorium clausa palicio." i. 309. See also i. 251, 307.

ORBICULARIS (ii. 127),—this epithet is applied to a cross: " crux una bene deaurata *orbicularis* cum ymagine Sal-
" vatoris." It probably means *rounded*, like the stem of a tree. If so, it may perhaps be allusive to the phrase in

ORBICULARIS—*cont.*
the hymn of S. Venantius Fortunatus (A.D. 570)—"Deus regnavit a ligno."

ORDINALE, the ordinal (i. 276, 294, 311); this is defined by Lyndwood as "liber in quo ordinatur modus dicendi et "solemnizandi divinum officium." Provinc. Lib. iii. tit. 27, p. 251. For a fuller account of it, and for its distinction from the Consuetudinary, see i. xv.

ORNARE, literally to "adorn." The word is used in a technical sense for throwing a cloth or silken covering over the desk of the lectern, or pulpit, from which the Gospel was to be read. See i. 150, 161.

ORNAMENTA,—under this general term are included all things deemed necessary for the due and reverent celebration of divine service; such as the various fittings of the church and altar, the sacred vessels, the crosses, the candlesticks, the vases, &c., besides the vestments of the ministers. At times it would seem even to include some at least of the service books, as *e.g.*, the Textus or Evangelarium. See ii. 127. A list of such as were deemed necessary ornaments in the thirteenth century will be found in Chambers' Divine Worship, p. 23.

OSSEUM SIGILLUM,—the oldest of the seals of the Chapter of Sarum, so called from the material (bone) of which it was made; i. 269, 299, 303. On account of sundry wrong uses made of it, this seal was, by a statute dated A.D. 1214, condemned, and all documents thenceforth sealed with it pronounced worthless. See i. 374.

P.

PAAGIUM (=Pedagium), i. 212; a toll paid for passing through any country or place by foot or horse.

PALLIUM; this word is used in the Osmund Register to denote "coverings" of various kinds. Thus (1) some were for tombs, or shrines containing relics, having a meaning something similar to the modern *palls*, *e.g.*, "pallia tres "ad tumbas," and "pallium ad tumbam Osmundi" (ii. 131); some (2) would seem to have been curtains or hangings, *e.g.*, "pallia pendentia 38";—"pallium unum spissum "et bonum ad stallum episcopi;"—"pallia 2 de dono "R. episcopi in inthronizatione sua;"—some (3) would

PALLIUM—*cont.*

almost seem to have been altar-frontals, *e.g.*, "pallia "2 coram principali altari de serico;" — or (4) altar-coverings, *e.g.*, "pallium unum super altare de serico "brodatum cum leonibus" (ii. 131); sometimes (5) they denote the mantle or tippet worn on certain occasions by an acolyte, *e.g.*, "unum pallium acolyti" (i. 295),—"pallia "3 ad acolytos" (ii. 133); and in one case (6) the word is used for the cloak of a knight, *e.g.*,—"pallium sericum "quod fuit cujusdam militis, quod est partitum de cendalo "rubeo et croceo, unde facienda est casula" (i. 281).

PANNAGIUM (sometimes PASNAGIUM); O. Engl. *pannage* or *pasnage*, i. 212, 285. This is equivalent to the A.S. *æbesne* or *æfesne*, which Thorpe defines as the tribute due to the proprietor of a domain for the permission to feed swine under the oaks and beeches of his woods. Compare the Fr. *paisson* (=pasture). See Barrington on the Statutes, p. 36; and Jacob's Law Dictionary, *s. v.*

PANNUS, cloth; this word is applied to materials not only of wool, but also of linen and silk. Thus at i. 275 we have, "panni duo *serici* ante altare, et duo *linei* floribus incisi"; and, at ii. 132,—"pannus unus de serico coram altari cum "elefantibus," *i.e.*, a cloth of silk before the altar with (probably) ivory ornaments. See also i. 281, 282. In one place we read of a tunic, and a dalmatic, having been made "de panno de Larest.," ii. 133.

PANNULI, small cloths used for covering desks, as frontals, &c.;—pannuli ad faldestolium duo, ii. 134.

"PARATA" and "NON-PARATA." For the meaning of these expressions see i. 278, note; also i. 281, 283.

PARASCEVES DIES, literally the day of preparation (*i.e.* for the Sabbath). The term is used at times for any Friday, though specially for Good Friday. See i. 10.

PARURÆ, trimming or embroidery; at i. 275 we have—una alba cum *paruris* sericis; at ii. 275,—alba linea cum *parura* brodata cum leonibus. At a synod held at Exeter in 1287 it was ordered that "whensoever mass is "celebrated, either on the principal altar or elsewhere, "there should be four 'tualliæ,' of which two at the least "should be blessed, and one of them have a '*parura*,'" *i.e.*, an ornamented frontlet. See Chambers, p. 269.

Passagium, a toll for passing over a river or the sea. "Sint "quieti de theolonio, pontagio, *passagio*, &c., i. 212.

Passionis Dominicæ, the two Sundays before Easter. See i. 84.

Pax, the kiss of peace; this was conveyed, at the conclusion of the mass, whilst the "Agnus Dei" was sung by the choir. See i. 157, note, 160, 166. In addition to the statements made in the note alluded to, much on the same subject may be found in Chambers, p. 381.

Pecten, a comb;—"pecten eburneum," i. 296;—"pectines "quinque eburnei exceptis hiis qui sunt ad altaria," ii. 135. For the special use of these combs, which are frequently mentioned in ancient inventories, and which were often beautifully carved and jewelled, see Rock, ii. 122. Among treasures taken from Glastonbury monastery in the 16th century was "a combe of golde, gar-"nishede with small turquases and other course stones, "weinge with the stones 8 oz. dimid." N. Monastic., i. 63.

Pelliceum, literally a garment of skins, hence our "pelisse." It was applied to a *cassock*, because that vestment, in our cold climate, was often lined with fur. We have "tunicas "pelliceas" in the Vulgate, Gen. iii. 21.

Pelves, basins; these were used for dipping the hands of the priest before consecration and after communion, and, if there was no piscina, for finally washing the sacred vessels after communion ended. There were two such basins, which were at times of silver, supplied to each of the altars in the cathedral in 1222. See ii. 139–141, and Chambers, p. 258.

Peplum, a veil or covering; sometimes it denotes a napkin, as at i. 282, "peplum sericum," probably for placing over the sacramental elements. At i. 291 we have "tria pepla "ad Mariolam cooperiendam linea," *i.e.*, veils to place over the statuette of the blessed Virgin. So at ii. 131,—"pepla tria ad ymagines." See Chambers, p. 94.

Persona, parson; for the technical meaning of this term see i. 2, note; at ii. 17 we have "tam personæ quam canonici."

Phanonus (*phanon* or *fanon*), a maniple;—stola et manipulus, i. 211.—"Mappula sive mantile . . . . . quod "vulgo phanonem vocant":—Raban. Maur., et Alcuinus, ap. Marriott, Vest. Christian., 90, n. 161. See Rock, i. 466; Chambers, p. 51; and under "Manipulum."

PHILATERIUM, properly *phylacterium* (Gr. φυλακτήριον), meaning originally a charm or amulet; here used for a reliquary: "philaterium cum cruce dupplici cupro cooperta," *i.e.*, a reliquary made in the form of a double cross covered with copper—filiateria xvi., ii. 128.

PICTURA TABULA,—"satis conveniens *super* altare," i. 283,—probably a tablet with a crucifix depicted on it, which usually stood on the altar and was used for the "pax" or kiss of peace.

PILLIOLA, a cap; the canons, when in their stalls, were to use "nigras pilliolas," i. 377.

PINCERNA, a butler, i. 234, 237. The word is used in Gen. xl. i. in the Vulgate.

PISCARIA, fisheries; Fr. *pescherie:* the right of fishing, called in English law "the common of piscary." i. 211.

PIXIS, the pyx: the original meaning of this word is a small box for relics or other sacred things, though it was used technically for the vessel containing the reserved eucharist, which, overshadowed by a dove, was suspended over the altar. The two meanings are distinctly shown at i. 276,—"pixis quædam continens reliquias . . . . . et "pixis argentea, exterius deaurata, in qua reponitur "eucharistia."—Other examples of one or other of these uses, and showing the various materials of which the "pyx" itself was made, are,—"crux una aurea parva "continens de ligno dominico in *pixide crystallina*" (ii. 137);—"pixis una *eburnea* cum ymagine beatæ Ma- "riæ" (ii. 128);—"pixis *lignea* in tabernaculo serico de- "pendens ultra altare continens eucharistiam" (i. 313);—"pixis *argentea* . . . ad deferendum corpus Domini "infirmis" (i. 291). See Rock, iv. 203; Chambers, pp. 17, 258.

"PLACEBO," a term given (i. 35, 180, 392) to vespers for the dead; so called from the first anthem to the psalms, "Placebo Domino in regione vivorum," Ps. cxiv. 9 (Vulgate).

PLANETA, a chasuble (i. 296, note). Durandus (Ration., lib. iii.) has a section headed, "De casula seu planeta." According to Du Cange, who quotes an ancient authority, "Casula dicitur vulgo planeta quia instar parvæ casæ "totum tegit, et signat caritatem et unitatem fidei." In

PLANETA—*cont.*

the Life of S. Hugh (Rolls Series), p. 199, it is said of the Carthusians at Witham,—"Utuntur alba et amictu, stola, "fanone, atque *planeta*, planis et candidis, nec ornatis "serico, nec aurifrisio seu gemmis."—It has been thought by some that it denoted more particularly a *folded* chasuble, such as was worn by a deacon for reading the gospel, which was thrown over the left shoulder and fastened scarf-like on the right side. An illustration of a deacon so vested is given by Chambers, p. 384. Chasubles worn at certain times by deacons and sub-deacons were made of inferior materials and had less ornamentation, being more like mantles or tippets. Ibid., p. 62.

POLYMITUS, Gr. πολύμιτος, literally of many threads, and so of many colours.—"Polymitus,—textus multorum colorum "est," Isidore, Orig. xix. 22. The word occurs in the Vulgate, at Genesis xxxvii. 3, and Exod. xxxix. 8. At the ordination of S. Hugh as deacon it is said,—"Indutus "vero sanctitatis amictum, tunicam *polymitam*, et stola "jucunditatis redimitus . . . lotis inter innocentes "manibus, circuibat altare Dei," &c. (Vit. S. Hug. p. 18). At ii. 84 the word is used metaphorically, and the whole sentence seems to mean,—"deign to make the many-"threaded tunic"—(which was *short* and extended only to the waist)—"as an alb,"—extending, that is, to the ancles, the long dress being the token of sanctity and honour. Chambers (p. 25) translates "capas nigras integritate "decentes et ad minus *talares*" (i. 377) as "decent "black copes extending at least *to their heels*." Indeed the Exeter Consuetudinary has similar directions in these words: "debent omnes indui exterius capis nigris . . . "longis ad minus *usque ad pedes*." See Rock, ii. 51.

POMELLUM, a pommel, or knob:—crux cum pede argenti et pomello (ii. 127);—pomella ad capas tria argentea (ii. 128).

POMUM, a metal vessel made in the shape of an "apple," and filled with heated charcoal or iron, or possibly hot water, for warming the hands of the celebrant in winter:—pomum unum argenteum ad calefaciendum manus (ii. 128). A not uncommon name for this vessel is "*calefactorium*." See Rock, ii. 163.

Pontagium,—a toll paid to the lord of a manor, or other authority, by passengers, or by tenants, for the maintenance of a bridge, i. 212.

Pontificum Decreta,—the decretals. This was a volume of the canon law, forming the second part, containing the decrees or decisions of early popes on disputed points. Such a volume was among the "books" of the church of Heytesbury, i. 294.

Præstatio, a payment or tribute. At ii. 9 and 41, it means a proportionate levy or charge on the various prebends, in aid of the building fund of the new cathedral.

Prosa,—prose;—for the precise meaning of this term, which is much the same as "Sequence," *q.v.*, see i. 125, note; see also Chambers, p. 329, and Rock iv. 21.

Psalterium (i. 279),—the service-book containing the book of psalms, which were so divided as to be gone through in the course of the week. S. Wulfstan was accustomed, as he rode about the country to see his flock, to say the psalter aloud with his clerks on horseback. See Rock, iv. 15. The term 'psalter' is at times used for the daily office in the breviary.

Puerorum Festum (ii. 128),—a festival celebrated annually by the choristers of the cathedral; who, on the eve of the feast of St. Nicholas, chose one of their number as a Boy-Bishop, an office which he retained till the festival of the Holy Innocents. A full account of this custom will be found in the Sarum Fasti, pp. 294–300.

Pulpitum,—the original meaning of this word corresponds with the Fr. *pupitre*, which denotes a small movable stand, such as is commonly used for music. The "pulpitum in aquila," which has been described above (p. 165), was either the central compartment of the "ambo," or what we more commonly now term a "lectern," see i. 10, 58, 120. The desks of such "*pulpits*," were frequently adorned and vested with silken frontals; thus at i. 280 we meet with "pannus sericus intus furratus lineo panno dependens "super pulpitum;" see Chambers, pp. 6–8.

Pulvinarium,—a small cushion for the altar, on which were placed either the "Text" or the "Missal," or, sometimes, "relics." At ii. 134, we meet with—pulvinaria tria de serico, et pulvinaria duo parva ad *reliquias*. They were

Pulvinarium—*cont.*
made of silk or other rich material, and embroidered in cross and tent stitch like the present so-called Berlin wool work.

Q.

Quatuor Tempora,—the four ember seasons. At i. 162 we have—"in omni quatuor temporum quarta feria," *i.e.* on every fourth day (= Wednesday) of ember-tide.

Quaterna, quires; *i.e.* sheets of paper folded and doubled into *fours*.—Unum manuale parvum in quaternis (i. 276);—ymnarius parvus in quinque quaternis (i. 279). See also Sarum Statutes, p. 77.

R.

Rectores Chori,—rulers of the choir: for a full account of their office and duties, see i. xxiv, 6, 42. Among the "ornamenta" in 1222, were "baculi octo ad chorum re-"gendum." Illustrations of the heads of such staves are given in Chambers, p. 42.

Regardum (or Rewardum) Forestæ (i. 212), the care or custody of a forest.

Responsorium, = responsory. This term is used (1) for the versicle sung by the choir in answer to the priest; (2) for a kind of refrain between the verses, of a psalm, or before or after a lection. In this latter case it was sometimes called the "historia," as indicating the assent of the choir to the history or narration of the lection. Gavanti, ii. 79. Sometimes the "Invitatorium," *i.e.* the antiphon repeated after the psalm "Venite exultemus," was called the "responsorium hortationis." See Macri, Hierolex. *s.v.*

Rogationum Dominica (i. 74); Rogation-Sunday, *i.e.* the Sunday before Ascension Day.

Rochetta, rochet; a linen vestment which was a modification of the albe, or surplice. Originally it was without sleeves, so that the priest in baptizing, or the clerks ministering to him, should not be embarrassed in performing their various offices. Of this kind was probably the vestment spoken of as belonging to various parochial churches, and worn by the less dignified of the clergy. Later custom

ROCHETTA—*cont.*
has reserved the rochet to bishops, prelates, and certain dignified canons. See i. 278, 292, 312, ii. 139. Chambers (p. 295) gives an engraving of cerofers in rochets holding their tapers. See also Rock, ii. 17 ; Chambers, p. 29 ; and Sarum Statutes, p. 61.

RUSTICUS,—literally a countryman—according to Du Cange, "ascriptus glebæ," or serf of the soil—and applied to the tenants of the out-lands of a manor, as opposed to those of the demesne. See i. 278, 310, 340.

S.

SABBATUM in ALBIS (i. 138),—the Saturday before the first Sunday after Easter (or Low Sunday), so called because it was the last day on which the white baptismal robe was worn.

SAC (or SACCA,)—the A.S. *Sac*, or *Saca*, which means originally a dispute or strife of any sort, and so is applied to the liberty of holding pleas or the right of jurisdiction in litigious suits. Spelman defines it, "cognitio quam domi-"nus habet in curia sua de causis litibusque inter vassal-"los suos exorientibus." Jacob, in his Law Dictionary, says that it corresponds with *causa* in Latin, "whence we "retain the expression, for whose *sake*, *i.e.*, for whose "*cause*." See Thorpe, Glossary, *s.v.*

SACERDOS SECUNDARIUS (i. 92), the priest highest in dignity next to the one who performs the office.

SACRARIUM,—the ordinary meaning of this term is that portion of the church in which the altar is situated. But, at i. 291, it clearly designates the tabernacle for containing the Eucharist ; and Du Cange quotes the proceedings of a council at Seville in Spain, A.D. 1512, in which it is so used. See Chambers, pp. 16–18.

SACRISTÆ, Sacrists (i. 12),—officers appointed by the treasurer to assist him in guarding the "ornamenta" and other treasures of the church. After the Reformation the name Virgiferi (or Virgers) was substituted for it. See Sarum Fasti, p. 236.

SALICTUM (or SALCETUM), a willow-bed, i. 284, 287, 288.

Salutaris, = "the Saviour:" i. 241, 344, 378, 382: sometimes "Salus omnium," i. 225.

Samittum,—samit; a kind of fine satin of which certain vestments were at times made:—"Capa de samitto rubeo" (ii. 130); "casula de albo samitto" (ii. 133).

Scaccarium, the exchequer; so called, it is said, from the accident that the table at which the business of the Treasury was done was covered with a parti-coloured cloth which suggested the notion of a chess-board. In mediæval Latin "*scaccorum* ludus" means the game of chess. The Italians have the word "schacchi," and so too the French in the old spelling "eschequé" (= chequered). The word "scaccatus" is, in heraldry, "checky," *i.e.*, squares of two different colours alternately, like a chess-board. See Sarum Statutes, p. 61.

Scalæ, this is applied (ii. 133) to the ornaments on a dalmatic. It probably means that the work was in rungs, in and out, like a ladder; as the French say "par échelons." Compare the Fr. Prov. "*scales*" (= échelons, degrés). Honnor. Dict. Prov. Fr. *s.v.*

Sceptrum—a sceptre; but in the expression, at ii. 27,—sceptrum cum tribus smaragdis,—used seemingly for a crosier, or pastoral staff.

Scutum, a shield,—this term is used (1) for a vessel placed under hanging lamps in churches to catch the dripping oil or wax, or (2) for a chafing dish filled with charcoal placed in cold weather on the altar, and corresponding with the Fr. *réchaud*, or (3), as at ii. 130,—"capa cum scuto," for a hood to a cope.

Scyra, a shire (i. 211, 238, 239): this word not only means a division of the country, but also at times a fine imposed on such as neglected to attend the *scyr-gemot*, or court held anciently twice a year by the bishop and alderman. In these courts, ecclesiastical and temporal laws were given in charge to the county. In the days of Canute these courts were held *three* times, and in those of the Confessor, twelve times, each year. See Du Cange *s.v.*, and Jacob's Law Dictionary.

Sequentia, sequence (i. 125); this, which was also called the "*Tract*," was the prolongation of the versicle of the Alleluia; instituted in order to give the deacon time to reach

Sequentia—*cont.*
the pulpit from which to read the Gospel. Gradually words were set to this cadence, and so came the sequence. See above under "Prosa." Chambers, p. 329.

Sepulchrum (i. 10, ii. 131); in the passages referred to this term denotes what is usually called the "Easter Sepul-" chre," the place where the reserved eucharist was kept from Maundy Thursday till Easter-Day.

Sera (for Serura), a bar, or lock, i. 296, 313.

Sermonum Liber (i. 294),—called by Du Cange also "sermo-" logus" and by the Macri in their Hierolexicon "sermo-" logium,"—a book containing sermons of popes or of men known for their sanctity, which were read daily on the festivals of confessors and saints from Christmas Day to the octave of the Epiphany, and on certain other festivals. See Durandus, Rat. vi. c. l. n. 32.

Siligo,—wheat of a superior quality. See i. 279, *note.*

Sindulæ (or Scindulæ), shingles;—small tiles of cleft oak, or other wood, for roofs of churches or houses, as also for covering steeples.

"Sinistra pars Altaris," in ancient days this designated what we now usually term the *north* (or Gospel) side of the altar. See i. 50, *note.*

Smaragdus, an emerald, ii. 128.

Socca, i. 211, 345, 341; from the A.S. *soc*, which meant jurisdiction, or the power to execute laws. Thorpe defines it as a "liberty or franchise granted by the King to a "subject;" and not only so but the territory or precinct within which such liberty was exercised. Hence the term *socage*, because land held by that tenure was exempted from all services, save those especially enumerated. Skene, in his notes on the "Regia Majestas" of Scotland (cap. iv. p. 11) thinks, but probably in error, that *soc* may mean a *plough*, and that the *soc-manni* were those tenants from whom the lord had a right to certain services in the way of *ploughing* portions of his demesne-lands.

Stabilia (i. 201); a "breve de stabilia,"—in Norman French "*bref d' establie*,"—was a writ to establish the right of possession of land claimed by a more powerful man than the former owner; the latter petitioning the crown to take possession of it till the case was settled. The expression—

Stabilia—*cont.*

"excepta decima illius venationis quæ capta est cum "stabilia in foresta," &c., probably means "except the "tithe of the game captured off the land in abeyance to "the crown." See De Gruchy, L'Anc. Cout. de Normand., p. 154; and Du Cange *s.v.*

Stagnea (or Stannea), made of tin; hence the name, as in Cornwall, "the Stannaries;"—candelabra stannea;—phiolæ de stanneo.

Stallagium (i. 212), stallage; money paid for the right of setting up stalls in markets or fairs.

Statio, for the technical meaning of this expression, see i. 102, *note*.

Stola, a stole; a vestment which, though originally the peculiar mark of the deacon, was in the twelfth and following centuries worn by the priest as well in all the sacramental offices. It was sometimes called "*orarium*," Chambers, p. 47; Rock i. 412. In a constitution of St. Edmund of Canterbury, A.D. 1236, the priest is especially ordered to wear the stole when going with the eucharist to the sick. For a list of those belonging to the cathedral, many of which were not only of costly materials but richly jewelled, see ii. 132.

The stola seems to have been deemed a necessary vestment in the act of excommunication. Thus (i. 218) the whole priesthood of the cathedral, "*stolis* assumptis, et "candelis accensis," so threaten any who might violate a charter by bishop Jocelin. Hugh, bishop of Lincoln, after making his will, ordered his "*orarium*" to be brought, and, placing it round his neck, denounced excommunication against those who might in any way hinder its being duly executed. Life of S. Hugh (Rolls Series), p. 334.

Submonitor Capituli (i. 277, 297)—the summoner, or apparitor, whose duty it was to call the members of a chapter to a meeting. He was the "sompnour" or "somnour" of Chaucer. See above, p. 168.

Suculus, or Sucula; literally a capstan or crane. The expression at ii. 102,—"suculus excolantis"—would seem to mean the "wine-press of the refiner." See S. Matt. xxiii. 24. Vulgate version.

Sŭmma, a load, i. 218, 279, 310. This word does not seem to have been a definite, but a customary, measure. Du Cange gives it as equivalent to *sagma*, and says that it had reference at times to liquid, as well as dry, goods. He quotes one passage in which it appears to denote a quantity of wine, carried in skins on the backs of asses.

Summagium,—this is equivalent to the A.S. *lád*, whence the term "*to lead*" in the sense of hauling. It was a feudal service which consisted in supplying the lord with a certain number of "*sompter*' beasts, or beasts of burden.

Super-Altare, a super-altar; this was a small portable altar, generally about six inches square, which could easily be carried about by bishops and priests as they travelled, for use on various occasions of emergency or otherwise. At Salisbury there was one of gold, which was usually kept in an iron-bound chest, ii. 136. See also i. 311. Much concerning super-altars, together with an illustrative drawing of one, will be found in Rock, i. 249.

Superpelliceum, a surplice;—so called because it went over the *pelliceum*, or cassock. In the canons of Edgar it is called "*ofer-slipe*." Thorpe ii. 254. It is thought by Chambers (p. 28) that the name and use of the surplice first commenced in Normandy and England about the eleventh century. The Consuetudinary directs (see above, i. 48) that a surplice should be worn under the choral cope, and those used by the vicars are ordered to be "plana et non constricta, nec opere consutorio curiosius "complicata." Sarum Statutes, p. 61. The surplice is a distinct vestment from the rochet, and the two are frequently named in the same inventory of "ornaments," as at i. 278, 312. See also i. 34, 92, 98, and Rock ii. 1.

T.

Tabula,—for the technical meaning of this term see i. xxx. In one place we have enamelled tablets spoken of,—"tabulæ coopertæ de esmal," i. 295. They are commonly named in inventories; see ii. 136. For illustration of their mode of arraugement, see i., pp. 60–68. See also Chambers, p. 20, and Rock iv. 127.

Tabula Pictura (i. 283),—by this expression is probably denoted a "Pax" (see above *s.v.*)—a tablet with a crucifix depicted upon it, and used for the "kiss of peace."

Talaris, an alb; i. 377. See under "Alba" and "Polymita."

Tenebræ,—the office of matins and lauds for Maundy Thursday and the two succeeding days. It was so termed from a number of tapers, which were first of all lighted and placed on a *herse* (hercia ad tenebras), or large triangular candlestick, being put out one by one as the psalms went on. This function is fully described in the section "de accensione candelarum," i. 173. Much curious information on this subject will be found in Rock, iv. 71, 233.

Textus, the "Text" or "Evangelarium" *q.v.*; a codex containing the four Gospels, whence it was anciently called *Cristes-boc*, *i.e.* Christ's Book. See above, i. 117, *note*. There were several most valuable copies belonging to the cathedral, ii. 127. See also Maskell's Mon. Rit. i. liv., and Rock iv. 32.

Thapetum, a carpet,—whence our word "tapestry;"—"thapeta quatuor magno altari," ii. 135.

Theca,— a small box used as a reliquary, i. 313:—"duo thecæ eburneæ continentes reliquias," i. 295.

Teothing-peny (or Theing-peny), i. 211, 233,—the tithing-penny; a small payment exacted by the sheriff from each tithing, as a subsidy for keeping the court, &c.; a tax from which religious houses were often free.

Theolonium (i. 202), toll, or duty. Thorpe says that in Latin documents this term usually signifies the duty levied on imports from abroad.

Thesaurarii, Ex parte,—the stall of the Treasurer was at the eastern extremity of the north side of the choir; this phrase denotes all the canons and vicars who sat in the north-eastern quarter of the choir.

Thol (or Toll) and Theam;—these two terms usually occur together, i. 196, 212, 345, 349. Spelman defines *thol* as equivalent to *theolonium*, and as implying, for the lord or chief tenant, "libertatem emendi vel vendendi in terrâ suâ." By *theam* is meant, the right to possess serfs and to exercise jurisdiction over them and their children. Somner derives this term from the A.S. *teám* (= offspring, or progeny),—whilst Skene thinks it is from the A.S. *þégn*

THOL—*cont.*
(or þén), a slave or dependant. See Du Cange, *s.v.*; Spelman, *s.v.*; and Jacobs' Law Dictionary.

THORALE (or TORALE), i. 291; literally the valance of a bed. By "casula ad modum thoralis (i. 313), and "pannus ad "modum thoralis," (i. 312), are meant respectively a chasuble, or a hanging-cloth, in plaits or folds.

THURIBULUM, i. 291, 314,—a censer.

TRACTUS,—i. 159,—the primitive meaning is a kind of singing, slow and prolonged. See "Sequentia."—Orby Shipley defines it as "the gradual, when sung by one person with-"out interruption;"—and adds that "when chanted "alternately by several singers it is called the Responsory." According to Du Cange, John bishop of Avranches says (De officiis ecclesiæ), "in melodiis suis similitudinem fert "gemitus." See also Macr. Hierol., *s.v.*

TRIANGULUM, ii. 136,—a chest for holding copes, so designated from the peculiarity of its shape. Rock (ii. 43) quotes from the Registrum Roffense (p. 122) the following;—"Helias, prior Roffensis, materiem ad faciendum *triangu-*"*lum* ad capas reponendas comparavit."—One of these 'triangles,' or cope-chests, is still preserved in the north-east part of Salisbury cathedral.

TRIGINTALE (i. 20, note), now called "Trental": an office consisting of thirty masses, or in which masses or commemorations were said for a deceased brother for thirty days.

TROPARIUS,—a troper; a service-book containing the 'tropes,' which were certain pious sentences inserted between the words of the psalm in the introit at mass, as well as through the "Gloria in excelsis," the Sanctus," and the "Agnus "Dei." The 'trope' would seem to have been much the same as the 'sequence' or 'prose,' differing from them in degree rather than in kind. See Rock, iv. 20.

TRUNCUS (i. 292), a large trunk bound with iron for holding the books of the church; as distinct from 'Archa,' *q.v.*, which was an ordinary box or chest for vestments.

TUALLIÆ (= towels), ii. 132; these were rather linen cloths or napkins, for the service of the altar, ii. 132. Sometimes they seem to denote small hangings or frontals for the lectern, as, at ii. 131,—"tuallia una ad lectricum Aquilæ." See Chambers, pp. 261, 267.

Tunica, the tunic, or tunicle, i. 240, 295: this was a closely fitting vestment, which in primitive times was more or less peculiar to the sub-deacon, and was very similar to the dalmatic of the deacon. It was made with a fringed border and narrow sleeves, and reached below the knees. Originally it was of linen, but afterwards was made of various materials, such as silk, cloth, or velvet, and was often richly adorned. Chambres, p. 54; Rock, i. 383.

Turbarium (i. 211),—the right of cutting *turf* for fuel, which was called anciently the "common of turbary." A.S. and Engl. *turf*, Fr. *tourbe*.

Turkesis (or Turquesis) = turquoise.

Turris,—a vessel shaped like a small tower, for holding the reserved eucharist;—"turris una cooperta argento," ii. 128. Many ancient examples are cited by Thiers (De l'expositson du Saint Sacrament, p. 25), where the eucharist was so kept in tower-shaped tabernacles, near some shrine or altar. See Chambers, p. 17.

U.

Ulna, an ell,—"sex ulnæ ad unam albam," i. 282. This was a measure which varied: at one time it measured 3 feet 9 inches. Du Cange says that it ought to measure 37 thumbs, quoting the assisa of David I., king of Scotland, A.D. 1124–53. The thumbs were to be measured "ex "magno mediocri et ex parvo, et secundum pollicem "debet stare." Skene, Reg. Maj. f. 161.

Ulnata (i. 331); a measure of area apparently of uncertain dimensions. Du Cange says that it corresponded with the iron ell-rod placed in the Exchequer by King John. He seems also to consider it as equal to "virga ferrea," which, according to him, ought to measure $26\frac{1}{2}$ feet.

Utfangenetheof (i. 211),—this implies (1) a thief coming from a distance and caught by a feudal lord in his trespass; and (2) the right to try and punish such a thief. See also "*Infangenetheof*." Spelman regards the difference as relating to the *place* where the thief is taken; Skene as

UTFANGENETHEOF—*cont.*
relating to the *person* of the thief, *infangenetheof* being the case of one of the baron's own vassals, *utfangenetheof* being the case of a stranger. Spelman, however, quoting Bracton, remarks, that a great change had taken place in the meaning since the days of Edward the Confessor.

V.

VASCULUM, a small vessel for holding relics.

VAVASSOR (i. 240): according to Thorpe, (Glossary *s.v.*), an inferior class of barons, holding probably of the great tenants in chief. They represent the "*medemran* "*þegnas*" (= lesser thanes) in contradistinction to the barons who ranked with the "*cyninges þegnas*" (=king's thanes). He refers to Spelman's English Works, p. 58.

VELUM, a veil (ii. 131),—the different purposes for which veils of various sizes were used, is well shown in the passage referred to.

VESTIARIUM, the vestry, ii. 134, 135: this is described as having been (c. 1214–22) "ex parte aquiloni," *i.e.* on the *north* side, an entry referring either to a temporary arrangement during the building of the new cathedral, or to the cathedral at Old Sarum. In the Sarum Processional the word *vestibulum* is used to denote the vestry. See pp. 26, 59, 72.

VESTIMENTUM,—this word is used (1) generally, as denoting the whole set of eucharistic robes, *viz.*, the amice, alb, girdle, maniple, stole, and chasuble,—as at ii. 137, where we have the expression "vestimentum *plenarium*;" and (2) specifically as denoting the chasuble, the chief eucharistic vestment; though (3) it is also used for any vestment, as in the expression "vestimenta puerorum" (ii. 132), where it probably means dalmatics, or tunics.

VEXILLA, banners; see under "Leo" and "Draco."

VICARII FORINSECI, see under "Forinseci."

VIRGIFERI, virgers, see under "Sacristæ."

W.

WARECTUM (or WARECTA);—this word commonly means fallow-land; but it means also land which has been ploughed with the view of letting it lie fallow. Hence *warectare*

WARECTUM (or WARECTA)—*cont.*
means to plough land ready for spring wheat, until which time it lies fallow. The word seems connected with the Provenc. Fr. *georach* or *grach*, and the Germ. *brach*, all of which mean fallow-land. See Fleta, B. ii. c. 72 § 5, and Du Cange, *s.v.* "Garachium."

WARPENY (or WARDPENY), i. 211, 214, 223, 241,—a tax paid to the lord of a manor in return for his watch, and *ward*, of the same. It is called WARSCOT, in the forest laws of Canute (*c.p.* 9). The castellan was in olden time regarded as the protector of the neighbourhood. See Spelman's Glossary, *s.v.*

Y.

YMNARIUM, the book containing the hymns of the breviary. See i. 279, 280.

Z.

ZONÆ, girdles;—the belts, or bands, with which to confine the alb round the waist. They were to be of similar materials, colour, and ornamentation as that vestment. At Sarum there were in 1220 nine girdles of silk (ii. 132), and twelve others. One, described as of silver, (zona argentea) had been given by Walter, a sacrist, ii. 137. At Sunning there was one of white silk (de albo serico), i. 275.

CHRONOLOGICAL ABSTRACT.

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1091. "Carta Osmundi,"—the foundation-charter of the cathedral at Sarum, i. 198.

—— "Dignitates et consuetudines ecclesiæ Sarum"; a part of the original "Institutio Osmundi," i. 212.

c. 1098. Charter concerning Childewick (=Chaddenwich), and the church of Mere, i. 215.

c. 1108. Certificate by bishop Roger and the chapter of Sarum of the gift by Serlo of the church of Teynton, and of others, to the church of Sarum, for the foundation of a prebend to be enjoyed from time to time by the nearest of kin to the founder, i. 381.

c. 1109. King Henry I. confirms the above gift and arrangement, i. 382.

c. 1111. Charter of king Henry I., granting the tithes of certain forests to the cathedral, i. 206.

—— Charter of king Henry I. granting to the cathedral the churches of Westbury, Figheldean, and Alderbury, i. 208.

c. 1115. Charter of Henry I. confirming previous grants, and adding many others, to the cathedral, i. 200.

—— Charter of Henry I., granting the church of Calne as a prebend of the cathedral, i. 239.

c. 1118. Charter giving to Arnulf, "falcarius," and his heirs, the right of presenting to certain prebends bestowed by him on the church of Sarum, i. 383.

c. 1120. The king, Henry I., ratifies the same, and commands the covenant to be observed, i. 383.

c. 1125. Matilda, queen of Henry I., gives the manor of Horton, in Gloucestershire, and lands in Sarum, and Wilton, to the cathedral, i. 203.

c. 1126. King Henry I. certifies to the bishop of Sarum and others, the gift of land in Wilton called "Mara," to one Peter described as "clericus de Scõ Martino," i. 349.

c. 1130. King Henry I. gives churches and land at Shipton, Swinbrook, and Bricklesworth, as an endowment of the chancellor of the cathedral, i. 196.

c. 1133. Elyas Giffard certifies bishop Roger of the gift of Hill Deverel to the church of Heytesbury, i. 349.

1136. Charter of king Stephen securing the liberty of the church, i. 209.

c. 1138. King Stephen grants or confirms the churches of Odyham, and Bricklesworth, to the chancellor of the cathedral, i. 191.

1139. Bishop Roger grants the prebends "held in his hands" to the church of Sarum, besides giving that of Cannings to the "communa," and the tithes of Littleton to the church of Lavington, i. 216.

1142. The empress Matilda grants lands in augmentation of two prebends of the church of Heytesbury, for the better serving of the chapel at Titherington, i. 340.

—— The empress grants land at Wilton, and houses, to the church of Heytesbury, i. 345.

1144. Pope Lucius II. confirms the right of the church of Sarum to the prebends of Marlborough, Blewbury, Shipton, and Uffenton, i. 384.

c. 1145. Isabel de Toeny gives a house, and some land, to the church of Durnford S. Andrew, i. 266.

c. 1148. Charter of bishop Jocelin giving the churches of Blewbury and Marlborough to the "communa" of the resident canons, i. 216.

c. 1150. Confirmation, by archbishop Theobald, of the change of the "Feast of Relics," by bishop Jocelin, to Sept. 17,—i. 227.

—— Theobald, "fil. Ranulfi," gives lands at Swallowcliffe to the church at Heytesbury, i. 350.

1151. W. de Curtelles restores land, belonging to the prebend of Writhlington, which he had for a time withheld, i. 269.

c. 1152. Bishop Jocelin constitutes four canons in the church of Heytesbury, and gives them certain estates and endowments, i. 337;—sundry charters relating to the same, *ibid.*

—— Grants made by bishop Jocelin, on the petition of Roger, the archdeacon, to the four canons of Heytesbury, i. 339.

c. 1155. Bishop Jocelin grants the prebend of Britford to the "communa" of the resident canons, i. 218.

—— Bishop Jocelin grants the church of Alton (Pancras) to the "communa" of the church of Sarum, i. 219.

—— Bishop Jocelin confirms an exchange of lands at Potterne, with Arso the dean, i. 239.

c. 1156. Charter of Henry II. confirming the churches of Heytesbury and Godelming to the cathedral, i. 207.

—— Charter of Henry II. granting freedom from toll to the bishop and canons of Sarum, i. 208.

—— Charter of Henry II. securing their privileges to the burgesses of Guildford, i. 238.

—— Charter of Henry II. securing their rights and privileges to the churches of Heytesbury and Godelming, i. 238.

—— Certificate by the archdeacon of Dorset, that Hill Deverel is appurtenant to Heytesbury, i. 351.

c. 1159. Bishop Jocelin settles the claims of the church of Sarum, and that of Bath, on the chapel of Alveston, and concedes certain privileges to the prebend of Bedminster, i. 244.

c. 1160. Henry II. confirms previous endowments of the cathedral, and bestows other estates on it, i. 203.

—— Bishop Jocelin confirms the grant of the church of Cannings to the "communa" of the cathedral, i. 217.

—— Bishop Jocelin defines the rights of the church of Sarum, in that of Alton (Pancras), i. 221.

—— Ordinance of the dean and chapter respecting the "obit" of bishop Jocelin, i. 228.

—— Walter of Salisbury gives the manor of Torleton (Gloucestershire) to the cathedral, in recompense for injuries done to the church of Sarum, by his son William of Salisbury, i. 237.

c. 1160. Bishop Jocelin grants land in Sunning to W. de Erlegh, i. 248.

c. 1161. Clement, abbot of Sherborne, quit-claims the castle, &c. there, to the bishop and church of Sarum, . 235.

c. 1165. Bishop Jocelin grants a charter reciting the privileges of the abbot of Sherborne as holding a prebend in the cathedral of Sarum, i. 249.

c. 1666. Archbishop Becket grants an indulgence of 40 days to visitors and benefactors of the church of Heytesbury, i. 343.

—— Nigel, bishop of Ely, grants a similar indulgence of 20 days, i. 344.

c. 1167. Pope Alexander III. confirms the various donations and concessions made to the church of Heytesbury, i. 294, 352.

c. 1170. Radulf de Scõ Germano gives the church of All Saints, Draycot, to the "communa" of the resident canons, i. 260.

—— Robert de Venuȝ grants to the "communa" of Sarum, ten shillings yearly from the church of Draycot, i. 261.

1173. Roger bishop of Worcester, and Geoffrey, dean of Hereford, as papal delegates, settle certain disputes concerning lands at Potterne and Cannings, i. 253.

c. 1177. Bishop Jocelin confirms, to Philip de Scõ Edwardo, a "virgate" of land, belonging of old to the chancellor of the cathedral, i. 224.

c. 1178. Grant by Jordan, the dean, and the chapter of Sarum, of a piece of land to the church of S. Augustine, Bristol, to be held, by the annual payment of *two shillings*, of the prebend of Bedminster, i. 269.

c. 1179. Bishop Jocelin approves the augmentation of the "store" of the prebend of Bedwin, the same being charged with providing three "mortars," to burn each night before certain altars in the cathedral, i. 252.

c. 1180. Bishop Jocelin grants half a hide in Wanborough to one Segar, he providing "dimidium modium vini" each year for Maundy Thursday, i. 227.

c. 1180. R. de Lechlade grants the church of Chidingfield, with the chapel of Piperham, to G. de Lechlade, i. 268.

c. 1185. Savaric, archdeacon of Northampton, grants the vicarage of Chidingfield to R. de Chidingfield, i. 299.

—— Richard, bishop of Winton, consents to the institution and induction of the same, i. 299.

—— Jordan, the dean, and the chapter of Sarum ratify the said appointment, i. 299.

—— Savaric, archdeacon of Northampton, and treasurer of the cathedral, grants the church of Chidingfield with the chapel of Piperham to Richard "fil. "Ricardi," he paying an annual pension of *two marks* to Rad. de Lechlade, i. 301.

—— His formal nomination to the same, by R. de Lechlade, i. 303.

—— His institution to the same, by Richard, bishop of Winton, i. 302.

—— Jocelin, bishop of Sarum, and the dean and chapter, approve the above arrangement, i. 302, 303.

c. 1190. Bishop Hubert confirms the grant of the churches of Cannings and Britford, to the "communa" of the resident canons, i. 222.

—— Bishop Hubert declares the churches of Figheldean and Alderbury, subject to the treasurer of Sarum, and so exempt from archidiaconal jurisdiction, i. 241.

—— Eustace de Bailleul gives a tenement and garden to the church of Mere, i. 358.

c. 1191. Godfrey, bishop of Winton, settles a dispute respecting the church of Sombourne, in Hants, i. 221.

—— Godfrey, bishop of Winton, settles a dispute respecting the prebend of Hurstbourne and Burbage, i. 242.

—— William, bishop of Ely, as apostolic legate, effects a final settlement in the same matter, i. 263.

—— Hugo, bishop of Coventry, reports such final settlement to Hubert, bishop of Sarum, and the chapter of the same church, i. 266.

1192. Exchange of lands between the church of Sarum and that of S. Augustine, Bristol, in the manor of Leigh, appurtenant to the prebend of Bedminster, i. 264.

c. 1192. William, archdeacon of Dorset, allows the churches of Lyme and Halstock, to be free from his jurisdiction, i. 243.

c. 1193. Hubert, bishop of Sarum, confirms the same charter respecting Lyme and Halstock, i. 247.

c. 1195. Agreement between R. de Basing (the rector), and R. de Chidingfield, respecting the vicarage of Godelming, i. 299.

—— Inquisition by A., archdeacon of Surrey, concerning the rights and appurtenances of the vicarage of Godelming, i. 300.

1199. Settlement, by arbitrators appointed by the Pope, of a dispute concerning certain tithes at Deverel, claimed by the dean of Sarum, as belonging to the church of Mere, i. 354.

1200. Charter of King John, securing the liberties of the church of Sarum, and granting the church of Melksham to the cathedral, i. 210.

c. 1200. William, abbot of Bec, conveys the churches of Poulshot and Deverel, together with the manor of Durrington, to the cathedral, i. 229.

—— R., abbot of S. Wandragesil, conveys the churches of Whitchurch and Sherston, together with lands and tithes at Wivelesford, to the church of Sarum, i. 230.

—— General notice of such transfer by the abbot of S. Wandragesil, i. 230.

—— Recital to bishop Herbert, of charters and deeds, giving title to the estates so transferred, i. 231.

c. 1205. Richard Poore (as dean) and the chapter of Sarum, confirm the privilege conceded to Peter Picot, by Hugo Bovet, canon of Sarum and archdeacon of Baieux, of holding the church of Hinneton, he paying to the church of Britford *four marks* as a yearly pension, i. 235.

1208. Charter of bishop Herbert Poore, constituting the prebend of Okeburne, the same to be held by the abbot of Bec for the time being; and defining the jurisdiction of the dean of Sarum in the churches of Wantage, Okeburne, Hungeford, and Sandebourne, i. 189.

—— Confirmation of the same by Richard Poore, dean, and the chapter of Sarum, i. 190.

c. 1209. Disputes between Richard Poore, dean of Sarum, and others, concerning the church of Frome Whitfield, ultimately settled; the church to be dependent on the prebend of Cherminster, then held by the dean, i. 254.

c. 1212. Peter, bishop of Winton, confirms to Herbert, bishop of Sarum, all liberties and possessions before enjoyed by him in the diocese of Winton, i. 223.

1213. Roger, abbot of S. Mary, Monteberg, grants the churches of Poorstock and Fleet to the church of Sarum, i. 224.

c. 1213. The church of Loders, and chapel of Bradpole granted as a prebend in the church of Sarum to be enjoyed by the abbot for the time being of S. Mary, Monteberg, i. 225.

1214. The prior of Ivy-Church agrees with Richard, dean of Sarum, to receive *eight marks* yearly in full discharge of his claims on the church of Sarum, i. 236.

—— Pope Innocent III. confirms the privilege, conceded by king John, of free election in the English church, i. 360.

—— General statute passed when Richard Poore was dean, entitled "Nova Constitutio," for the regulation of various matters relating to the cathedral body, and the visitation of prebends by the dean, i. 374–380.

c. 1214. Arrangement between Henry Esturmi, and the holder of the prebend of Hurstbourne and Burbage, as to the rights to be conceded to the former, in regard to an "oratory" in his court at Burbage, i. 250.

c. 1216. William Talbot grants lands and rights in Alderbury, Pitton, and Farleigh, to the treasurer of the church of Sarum, i. 233.

—— R. de Stokes admits his liability to pay 100 shillings yearly for the church of Sombourn to the cathedral; the arbitrators, appointed to settle the dispute, having so decided, i. 256, 258–261.

—— Philip, abbot of Sherborne, undertakes that henceforth no abbot shall be enthroned except by the bishop of Sarum, i. 265.

1217. Accession of Richard Poore, then bishop of Chichester, to the see of Sarum, ii. 4.

c. 1217. Inquisition by Adam, dean of Sarum, concerning lands at Wokingham, i. 359.

—— Chapter held to consider the charges on the vicarage of Britford, ii. 33.

1218. Messengers sent to Rome asking the sanction of the Pope for the removal of the cathedral, ii. 5.

—— Bull of Pope Honorius (dated March 29) sanctioning such removal, ii. 6.

—— Meeting of canons (July 2) to take counsel about it; they pledge themselves to contribute, according to the value of their prebends, for the seven years next ensuing, ii. 7–9.

—— William de Wanda installed as precentor, on December 16,—ii. 9.

1219. Agreement as to exchange of lands at Wokingham, between the dean and chapter of Sarum and Radulf Ruffus, i. 356.

—— Pope Honorius III., by bull dated March 26, approves the rule that non-resident canons shall pay *one-fifth* of the value of their prebends to the "communa" of the resident canons, i. 366.

—— A new cemetery consecrated, and a wooden chapel built, in which service was held on Trinity Sunday, ii. 10.

—— Decease of R. de Clifford, who bequeathed a golden cup to the cathedral, ii. 10.

—— The removal of the cathedral, from the old to the new site, fixed for All Saints' Day (Nov. 1), ii. 10.

1219. Arrangements made as to the rights of the first builders of houses, ii. 11.

—— Preachers sent, about Christmas-tide, to collect alms throughout England and Scotland, ii. 12.

—— Bishop Richard Poore writes to his archdeacons, commending to them the brethren of the hospital of S. James "de Alto Passu," i. 387.

1220 (April 28). The foundation of the new cathedral laid, ii. 12.

—— Gift of a silver "Pyx," by William Brewer, ii. 13.

—— The coronation of Henry III. at Whitsuntide, ii. 14.

—— (July 7). The translation of the body of S. Thomas "the martyr," *ibid.*

—— (Aug. 16). Chapter held concerning the canons in default for their contributions to the fabric fund, ii. 15.

—— (Aug. 23). Decease of Adam, dean of Sarum, at Sunning, *ibid.*

—— (Sept. 20). Election of William de Wanda, as dean of Sarum, ii. 16.

—— Visitation of Sunning by the dean, i. 275.

—— Visitation of Mere, i. 290.

—— Visitation of Heytesbury, i. 292.

—— Visitation of Godelming, i. 296.

—— Visitation of Hill Deverel, i. 311.

c. 1221. Roger de Brinkworth gives a messuage in Malmesbury, to provide tapers to burn before the relics on festivals, i. 234.

1222. The churches of Swallowcliffe, Westbury, Figheldean, Alderbury, and the prebend of Warminster, declared by the chapter to be free from archidiaconal jurisdiction, i. 338.

—— The archdeacon of Sarum exempt from penalties for non-residence, *ibid.*

—— The church of Melksham to be subject to archidiaconal jurisdiction, i. 339.

—— Memoranda of the visitation of Sunning by the dean, i. 304.

1222 (August 15). Chapter held on the subject of residence and other matters; for the present a residence of *forty days* to suffice,—regulations made concerning vicars choral, and the building of houses, ii. 18–22.

—— (August 22). Ordination of the vicarage of Fordington, i. 322.

—— List of "ornamenta" belonging to the cathedral, as certified by Abraham, the treasurer, ii. 127–141.

1223. Messuage near S. Bride's, Fleet Street, granted by bishop Richard Poore to Jordan Marescal, i. 331.

—— Jordan Marescal appointed steward of the bishop's houses, near S. Bride's, Fleet Street, ii. 24.

—— The castle of Sherborne declared to be held only at the will of the king (Henry III.), i. 330.

—— Recognition of a pension due, for tenements near S. Bride's, Fleet Street, to the abbot of Westminster, i. 325.

—— Ratification of the same deed by the dean and chapter of Sarum, i. 329.

—— Confirmation of a pension due to the church of Coutances, from that of Winterborne Stickland, i. 326.

1224. Visitation, by the dean, of S. Nicholas, Erlegh, i. 307.

—— Visitation of S. Bartholomew, Erlegh, i. 309.

—— Visitation of Horningsham, i. 313.

—— (July 11). Statute concerning the feastings before Christmas, ii. 22.

—— Pope Honorius III. (by bull dated June 6) approves the appropriation of the prebend of Teynton to the "communa" of the residentiary canons, i. 365.

—— Transcripts of charters reciting the privileges granted to the abbey of Abingdon, i. 362–64.

c. 1224. Bishop Richard Poore settles certain disputes respecting the prebend of Blewbury, i. 327.

—— The same bishop appointed arbitrator, between A. de Brimton and the chapter of Sarum, in disputes concerning the prebend of "Shipton and Brickleworth," i. 328.

—— The same bishop ordains, that the prebend of Teynton should pay 60 marks annually to the "communa" of the resident canons, i. 386.

1225 (May 27). Ordination of the churches of Tarrant, Combe, and Lulworth, ii. 26.

—— Pope Honorius III., by bull dated Jan. 28, asks for the reservation of prebends in favour of the church of Rome.

—— Letters from bishop Richard Poore, enclosing letters from Otho, a cardinal and papal legate, to the dean, and also to the canons, touching this demand, i. 369–71.

—— (Sept. 28). The first service in the new cathedral, the bishop dedicating three altars in the same, ii. 37.

—— (Sept. 29.) The archbishop of Canterbury preaches to the people, amongst others present being the cardinal Otho, ii. 40.

—— (Sept. 30). A chapter held, in which, whilst the obligation to contribute was re-affirmed, the rule of residence was relaxed for the next seven years, ii. 41, 42.

—— (Oct. 2). The king (Henry III.), together with the justiciary Hubert de Burgh, visits the cathedral, giving offerings to the same, and granting an annual fair from Aug. 15-22, ii. 43.

—— (Oct. 3). The justiciary gives a golden "text" to the cathedral, ii. 43.

—— (Oct. 5). The offerings in the new chapel, and at the new altar, to be given to the bishop for the next seven years for the fabric fund, ii. 44.

—— (Dec. 25). The king at Winchester; certain quarrels between the justiciary and some of the nobles, ii. 44.

—— (Dec. 28). The king and the justiciary again at Sarum, the former, amongst other things, offering a gold ring with a ruby in the same, the jewel of which he directed to be inserted in the golden "text," ii. 44.

—— The king goes from Clarendon to Marlborough, where he was detained by sickness for some weeks, ii. 45.

—— Bishops, abbots, deans, and archdeacons, summoned in Advent, by letters of the archbishop of Canterbury, to meet in London on January 13, to receive a communication from the papal legate, ii. 45.

1226 (Jan. 10). William de Longespée visits the cathedral on his return from abroad, and is honourably received by the canons and others, ii. 48.

—— (Jan. 13). The council, summoned as above, meets at S. Paul's cathedral, but is at once postponed in consequence of the absence of the archbishop, who was in attendance on the king at Marlborough, ii. 45.

—— (Jan. 29). Louis VIII., king of France, receives "the cross" from the papal legate, ii. 49.

—— Second summons from the archbishop appointing the council for the second Sunday after Easter, ii. 47.

—— (March 7). Sudden death of William Longespée, earl of Salisbury, ii. 48.

—— (March 8). His burial in the cathedral, ii. 48.

—— (March 15). Adam, abbot elect of Reading, receives the "munus benedictionis" at Sarum, ii. 48.

—— (April 12). Death of Hugo de Templo, canon of Sarum, holding the prebend of Old Sarum (=Stratford), ii. 49.

—— Ordination of the prebend of Old Sarum, i. 259; ii. 50.

—— (May 1). Decease of R. de Marisco, bishop of Durham, at Peterborough, ii. 54.

—— (May 11). Expedition of Louis VIII., king of France, starts against the count of Toulouse; the king's death about the feast of S. Martin (Nov. 11), ii. 49.

—— Council held at London, on the second Sunday after Easter, at which the demand of the pope, through his legate, cardinal Otho, for two prebends from each of the cathedral churches, was resisted, ii. 51.

—— (June 14). Translation of the bodies of bishops Osmund, Roger, and Jocelin, on Trinity Sunday, from Old to New Sarum, ii. 55.

—— (June 15). Those owing knight service to the king meet him at Winchester, ii. 55.

—— (July 16). Letter from bishop Richard Poore to the dean and chapter, enclosing one from the king (dated May 27), and another from the archbishop of Canterbury — the latter enclosing a recommendatory letter from the pope (dated Feb. 3) — asking for a "subsidy," ii. 55–58.

1226. The archbishop of Canterbury writes separately to bishop Richard Poore asking for his good offices in the matter of a "subsidy" for the king, ii. 59.

—— (August 15). Meeting of chapter to consider the question; proctors appointed to appear in London on Sept. 8; precise instructions given to them, ii. 64.

—— (Sept. 29). A monition addressed to those canons who had not paid what was due, from their prebends, to the fabric fund, ii. 65.

—— Letters from the bishop to the dean, and also from the dean to the several canons, on the matter of the "subsidy" asked for by the king, ii. 69.

—— Taxation of the several dignities and prebends, ii. 70–73.

—— Taxation of the estates &c. belonging to the "communa," ii. 74.

—— Letters from the king (dated October 20) and from the archbishop, announcing that the council had granted *one-sixteenth* as a subsidy, ii. 67.

—— Pope Honorius III., in a "bull" dated August 11, urges cardinal Otho to press on the "cruce-signati" the due performance of their promises, ii. 192.

—— Visitation of the chapel of Knook by the dean, i. 295.

c. —— Appointment of R. de Bramshaw to the prebend of Bitton, i. 320.

—— The dean and chapter summoned to prove their right to certain lands in Bedminster, i. 270.

—— Summons to a cardinal to attend a meeting of chapter at Lincoln, i. 384.

—— Confirmation of the union of the prebend of Calne to the treasurership, ii. 25.

——? Sundry charters relating (1) to a small holding in Scolonde; (2) to the immunity of the abbot of Wantage from procurations; (3) to tithes at Imber belonging to the prebend of Lavington; (4) to land at Cokeswell appurtenant to the church of Farringdon, ii. 30, 31.

1227. The king commands the bishop of Winton to allow the dean of Sarum to collect the *sixteenths* of prebends, belonging to Sarum, situated in his diocese, ii. 75.

1227. Canons non-resident fined *one-tenth* of their prebends, ii. 76.

—— (March 23). Letters received from the bishop of Winton, as papal legate, enclosing a bull of Pope Honorius III. (dated Jan. 13), asking for a "subsidy," for an expedition to the Holy Land, ii. 77.

—— Pope Gregory IX., in a bull dated April 1, protests against any jurisdiction being exercised over a cardinal, i. 385.

—— (May 25). H. de Bishopston, as a royal chaplain, engaged on public business abroad, specially exempted from the penalties of non-residence, i. 267.

—— (June 8). Endowment of the church of Blewbury, and the resident chaplain there, confirmed by the chapter, ii. 32.

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Bell, Willielmus, a vicar of the cathedral (*c.* 1190), i. 358.

Bello-fago, R. de, holds (*c.* 1155) the church of Cannings, and that of Horton, i. 218; allowed by special dispensation to hold two prebends, *ibid.*; witnesses charters (*c.* 1190–94), i. 241, 244, 248; a cope, once belonging to him among "the ornamenta" of the cathedral.

Bells in churches. See "Church bells.

Bemminster, probably intended for "Netherbury in Ecclesia." See ii. 72, *note*.

S. Benedict, Translation of, festival of (July 11), i. 114.

"Benedictionis munus," to be received by abbots, in the diocese, only at Sarum, ii. 48.

Benesc, Hugo de, witnesses a charter (*c.* 1160) relating to Sunning, i. 248.

Beonech (Beornege, or Bernege), consecrated (909) as bishop of the South Saxons (=Selsey).

Berac, Bernard de, witnesses a deed (1173) respecting disputes at Potterne and Cannings, i. 253.

Berclauue, W., attests a deed by W. de Merton (*c.* 1226) concerning land at Faringdon, ii. 31.

Bere (Bere Regis, in Dorset), the church among the original endowments (1091) of the cathedral, i. 198; confirmed to it by charter of Henry II. (1158), i. 205.

Berks, archdeacons of:—

ROGER, witnesses a charter (*c.* 1155–64) of bishop Jocelin, i. 218.

GALFRIDUS (= Geoffrey), witnesses (1189) settlement of dispute about Hurstbourne, i. 264; respecting the subjection of the churches of Figheldean and Alderbury to the treasurer (*c.* 1190), i. 241; on the exemption (*c.* 1192) of those of Lyme and Halstock from archidiaconal jurisdiction, 243, 247.

"G.," archdeacon, witnesses a deed in 1222 giving like exemption to Westbury, Figheldean, &c., i. 369; one of this name present in chapter in 1222, when a new statute was passed concerning residence, ii. 18.

A. (=Albericus?) witnesses a deed of bishop Herbert Poore (1207) touching the prebend of Okeburne, i. 190; present at the framing, in 1214, of the "Nova Constitutio," 379.

Berks, archdeacons of—*cont.*

William (de Merton), as a canon of Sarum witnesses a deed respecting the ordination of the church of Fordington in 1222, i. 323; also one certifying the churches of Swallowcliffe, Westbury, and others to be free from archidiaconal jurisdiction, 339; also one, in 1223, relating to the claims of the abbot of Westminster on tenements near St. Bride's, Fleet Street, 329; present as a canon in chapter, in 1222, to consider the question of residence, ii. 18; as archdeacon of Berks, in 1224, when a statute was passed concerning "drinkings" before Christmas, ii. 22; attests the deed (*c.* 1226) annexing the prebend of Calne to the treasurership, 25; "ordains" (1225) the churches of Tarrant Keynes, Combe, Lulworth, and Somerford, 26; rector of Faringdon, 31; present at the first services in the new cathedral, 37; attests a grant (1226) concerning Little Woodford, 29; present at a chapter meeting for granting a subsidy to the king, 60; value of his prebend of Farendon, 74; assents (1228) to the election of R. Bingham as bishop of Sarum, 108.

Symon (de Bridport), attests the certificate of the dean (1262) that the bishop, Giles de Bridport, acknowledged the cathedral to be free from episcopal visitation, i. 354.

Berton, Rob., witnesses (*c.* 1158) a charter of Henry II. to the church of Sarum, i. 204.

Biboys, Rob. "clericus," witnesses a charter of Gerard Giffard respecting the church of Swallowcliffe, i. 351.

Bigot, Roger, (earl), attests a deed (1200) respecting the vicarage of Hurstbourne, i. 240.

Bingham, Robert,—see "Sarum, bishops of."

Bishop,—respect to be shown to him in the cathedral, i. 23; order of procession to receive him, 142; is always when present at service to say the "confiteor;" prayers to be used on receiving him; service on his anniversary, 185; his position in the cathedral body, i., xxiv.; always a canon of the cathedral in virtue of a prebend annexed to his dignity, i., xxv. 197. ii. 37; privileges belonging to his chaplains, i. 16; present at meetings of chapter, ii. 16, 60; priests celebrating for a deceased bishop, 22.

Bishops of Sarum,—the remains of S. Osmund, Roger, and Jocelin, transferred from Old to New Sarum, ii., cxxiii, 55. See "Sarum," (bishops of).

Bishops, seven consecrated in one day by archbishop Plegmund, i. 335; lists of ancient bishops, 336; suffragan, 304.

Bishoprics, the sees of, transferred in 1095 from smaller places to larger towns.

Bishopston (Bissopeston), H. de, a canon of Sarum holding the prebend of Bishopston, in North Wilts, i. 267; exempt from residence whilst engaged abroad in the service of the king, *ibid*; witnesses charters

Bishopston (Bissopeston), H. de,—*cont.*
(1222–23), i. 330, 339 ; chosen on the part of the non-resident canons (1225) to arrange temporary relaxation of fines for non-residence, 41 ; present at the first services in the new cathedral, ii. 38 ; attends a chapter meeting (1226) for granting a subsidy to the king, 60 ; value of his prebend in 1226, 74 ; fined for non-residence, 77 ; assents (1228) to the election of R. Bingham as bishop of Sarum, 108.

Biset, Maino, "dapifer," witnesses (*c.* 1158) a charter of Henry II., i. 204.

Bitton (Betton, or Button), in Gloucestershire ; a prebend in the cathedral held in 1226 by R. de Bramshaw, i. 320 ; value of the prebend, ii. 70.

Bituricensis, = Bourges *q.v.*, in France.

Blaneford Brion (in Dorset), Geoffrey, chaplain of, i. 373.

Blanchard, witnesses, (*c.* 1150) a grant to Heytesbury, i. 340; witnesses also (*c.* 1135) the gift of Hill Deverel to that church, 349.

S. Blasius, festival of (Feb. 3), i. 114.

Blaunchard, William, attests a deed (*c.* 1250) respecting Sunning, i. 340.

—— Richard, witness to a charter (*c.* 1180) concerning Swallowcliff, 347. i.

Bleubiri (Blewbury, in Berks), the church among the original endowments (1091) of the cathedral, i. 199 ; confirmed to it by charter of Henry II. (1158), 205 ; granted (*c.* 1148) to the "communa" of the resident canons, 216 ; dispute concerning the patronage settled (*c.* 1225) by bishop R. Poore, 327 ; a fit clerk to be nominated by H. de Sandford and his heirs, the same to be entitled to installation as a "canon," 328 ; confirmation of the rights of the cathedral in the prebend (*c.* 1144) by pope Lucius II., 384 ; endowment of the church in 1227 by Luke, the holder of the prebend, ii. 32 ; value of the prebend in 1226, ii. 71.

Blundus (=Blunt), Theodoric, a tenant at Sunning, i. 287.

Bocham, Galfrid. de, canon of Sarum, witnesses, in 1222, the deed concerning the "ordination" of the vicarage of Fordington, i. 323.

Bocholt, the tithes of the forest given by charter of Henry I. (*c.* 1115) to the cathedral, i. 201 ; the same confirmed by charter of Henry II. (1158), 204.

Bocland, Galfrid. de, a canon of Sarum, present in chapter in 1214 at the framing of the "Nova Constitutio," i. 380.

Bohun, Humfrey, witnesses a charter of Henry I. in 1109 respecting Westbury, &c., i. 208 ; attests, as "dapifer," a confirmation charter of Henry II. in 1158, 206 ; together with Margaret his wife grants land at Horningsham to Heytesbury, 293, 340 ; William, and Henry Bohun, attest the same charter, 341 ; Humfrey confirms a grant of land at Burton to the church at Mere, 357.

Bointon, Williemus "presbyter de," witnesses a charter of Elias Giffard (*c.* 1130) respecting Hill Deverel, i. 349.

S. Boniface, festival of (May 14), i. 114; a shrine called by the name, preserved among the treasures of the cathedral, ii. 127.

Bononia, Joh. de, has, for his life, land held under the church at Faringdon (*c.* 1226), ii. 31.

Boterel, Peter, witnesses (*c.* 1140) at Devizes, a deed of the empress Matilda about Titherington, i. 340.

Bourges, council at (in 1226), to consider the pope's claims for the reservation of prebends for the church of Rome, ii. 51; pronounces the count of Toulouse a schismatic and heretic, 49.

Bovet, Hugh, archdeacon of Baieux and canon of Sarum, grants the church of Hinneton to one Peter Picot, he paying four marks yearly to the church of Britford, i. 235; his claims (*c.* 1190) on the church of Sombourne, i. 221; final concord with dean and chapter, and W. Brewer respecting the same, 262; witnesses a deed declaring the churches of Figheldean and Alderbury subject only to the jurisdiction of the treasurer, 241; also one declaring Lyme and Halstock free from archidiaconal jurisdiction, 247.

Boyvill, Radulf de, attests the gift of a messuage in Malmesbury for providing a taper before the relics on festivals, i. 234.

Bradenstoke, Prior of, settlement, in 1232, of his claims on Hurstbourne, i. 245.

Bradley, Prior of, witnesses (*c.* 1220) a charter, by Roger de Brinkworth, touching a message in Malmesbury, i. 234.

Bradpole (in Dorset), the chapel there, together with the church of Loders, granted (*c.* 1213) as a prebend to the abbot of S. Mary, Monteberg, i. 226.

Bramshaw (Bremscau), the church granted to the cathedral (*c.* 1158) by charter of Henry II., i. 204.

Bramshaw (Brembleshaw, or Bremble), R. de, appointed to the prebend of Bitton in 1226, i. 320; at the first service in the new cathedral, 38; also at chapter held in 1226 for considering the grant of a "subsidy" to the king, 60; value of his prebend of Bitton, 71; fined, in 1226, for non-residence, 77; as a canon of Sarum is present at a court of discipline, in 1231, on a vicar-choral, ii. 24.

Brayā, Osbert de (*c.* 1160), witnesses a deed of bishop Jocelin respecting land at Sunning, i. 249.

Bread, wine, and lights, to be supplied at Heytesbury (1150–1160) from certain oblations, i. 337; from land bequeathed by R. de Rupe for the purpose, 345.

Brebe, W. de, attests acknowledgment by Gilbert de Bulluck (1250) of the bishop's right in Sunning, i. 271.

Bredesham, Alured de, his name attached to a deed by R. Giffard respecting Swallowcliff, i. 342.

Brembleshaw, and Bremble,—see "Bramshaw."

Bretford,—see "Britford."

Brewer (Briwere), William,—attests a charter of king John (*c.* 1200) respecting the liberties of the church, i. 212; and several concerning Hurstbourne (1190–1200), 240, 243, 264, 267; his claims on the church of Sombourne, 221; the patronage of the same conceded to him on certain conditions, 262; gives a silver gilt "pyx" to the new cathedral, ii. 13.

Bricius, festival of (Nov. 13), i. 114.

Brichtwin (or Brihtwy), bishop of Sherborne, i. 336.

Bricklesworth (in Northamptonshire), the church granted to the cathedral (*c.* 1115) by charter of Henry I., i. 201; granted to the chancellor in 1130, 196; confirmation charter respecting the same, in 1158, by Henry II., 204; at first an united prebend formed, called that of "Shipton and Bricklesworth," 328; the prebend held, in 1226, by Adam de Esseby, ii. 70; permanently annexed to the dignity of chancellor in 1240, i. 332, *note*; disputes between Ralph of York as chancellor, and sundry tenants there, in 1295, i. 333.

S. Brides (Fleet Street, London), tenements there belonging to the see of Sarum, i. 324; twenty shillings payable for them to the abbot of Westminster, 325; the advowson of the church of S. Bride's to belong to the abbot, 325; ratification of the arrangement by the dean and chapter of Sarum, 329; two messuages near the church granted to Jordan Marescal, 331; the same Jordan is appointed "custos" of the house of the bishop in London, ii. 24.

Bridetun (?=Bradpole, in Dorset), the church granted by William I. to the abbey of S. Wandragesil, i. 231; the same grant confirmed by bishops Roger and Jocelin, 232.

Bridport, Giles de, bishop of Sarum, 1256–63; he admits, in 1262, that the cathedral is free from episcopal visitation, i. 353. See also under "Sarum."

Bridport, John de, witnesses a deed, of 1190, by which the churches of Figheldean and Alderbury are declared to be under the jurisdiction of the treasurer, i. 242; also some deeds (*c.* 1192) by which Lyme and Halstock are pronounced free from archidiaconal jurisdiction, 244, 248; his cope preserved in the cathedral, ii. 130.

Brigstow (= Bristol), *q.v.*

—— Wido de, held certain churches at Bristol, which were confirmed by charter of Henry I. (*c.* 1115) on the cathedral, i. 202.

Brihtwold, bishop of Ramsbury (1005), i. 335.

Brihtwy, see "Brichtwin."

Brimton, Adam de, his claims on the prebend of "Shipton and Bricklesworth" arranged by bishop R. Poore, i. 328.

Brinkworth, Roger de, gives a messuage (*c.* 1223) in Malmesbury, for providing a taper to burn before the relics in the cathedral, i. 234.

Brinton, Rob. de, a canon of Sarum, witnesses in 1222 a deed exempting certain churches from archidiaconal jurisdiction, i. 339; present in chapter at the framing, in 1214, of the "Nova Constitutio," 30; present also in 1218 when the "charges" on Britford were arranged, ii. 34.

Bristol, certain churches there given to the cathedral, *c.* 1115, by charter of Henry I., i. 202. See also under "S. Augustine,"—"Bedminster,"—and "Rateclyve."

Britford, near Salisbury, the church bestowed on the cathedral, *c.* 1115, by charter of Henry I., i. 200; the gift confirmed (*c.* 1158) by charter of Henry II., 204; granted to the "communa" of the resident canons (*c.* 1155) by Bishop Jocelin, 218; confirmation charter respecting the same (*c.* 1190) by bishop Hubert, 222; the church entitled to a payment from Hinneton, 234; charges (*c.* 1218) on the vicarage, ii. 33; value of the church in 1226, ii. 74.

Brito, Ranulf, appointed in 1228 to the prebend of Ruscombe, by the king, during a vacancy in the see, ii. 96; the papal legate protests against the appointment, but at last gives an unwilling consent, 99; his installation by proxy, 100.

Briwere (= Brewer, *q.v.*).

Brotherhood of the cathedral, i. 234; of the church of Heytesbury, 347.

Bucher, Ricard le, tenant of a house near S. Bride's, London, i. 231.

Budeford, Galfrid. de, a witness (*c.* 1225) to a deed concerning the church and prebend of Blewbury, i. 327.

Buketon, M. de, canon of Exeter (1227), one of the representatives of Serlo, the founder of the prebend of Teynton, and, as such, surrendering all his rights in the same, i. 382.

Bulluck, Gilbert, acknowledges (*c.* 1250) that land held by him at Sunning belonged to the bishop's demesne, i. 270.

——, Osmund, presented (*c.* 1190) John, described as "clericus," to the chapel of Edburgefeld, i. 284, 307.

Burbach (= Burbage), the church among the original endowments of the cathedral, 1091, i. 201; confirmed to it by charter of Henry II. (*c.* 1158), 204; dedicated to All Saints, 249; the oratory in the court there, 251.

Burbage,—a pension payable to it from Hurstbourne, 240; the prebend held in 1226 by the archdeacon of Winton, 74; he assents, in 1228, as "canon of Burbach," to the election of Robert Bingham as bishop of Sarum, ii. 138; Luke, archdeacon of Surrey, appointed to the prebend (1230) in succession to Bartholomew, archdeacon of Winton, 388.

Burewardescot, Joh. de,—"capellanus,"—attests a deed concerning land held under the church of Farringdon, ii. 31.

Burfeld, the name of a field at Lavington Episcopi, i. 321.

Burgeia, Roger de, a tenant at Sunning, i. 286.

—— William de, a tenant at Sunning, i. 286.

Burgo (Burgh), Hubert de, earl of Kent and justiciar of England, attests a deed of Henry III., 1232, settling disputes as to the patronage of the vicarage of Hurstbourne, i. 245; visits the new cathedral (1225), together with the king, and gives a golden "text" to it, ii. 43; attests the royal letters, in 1226, relating to the collection of the subsidy of *one-sixteenth* granted to the king, ii. 68.

Burgo, Galfrid. de, a canon of Sarum, present in chapter at the framing, in 1214, of the "Nova Constitutio," i. 380.

Burial of the dead,—order of processions at, i. 144; of dignitaries in their sacred vestments, ii. 133.

Burton,—confirmation, by Humphrey de Bohun, of a grant made of land there to the church of Mere, i. 357.

C.

Cadeworth, Roger de, as one of the representatives of Serlo, renounces all rights in the prebend of Teynton, i. 382.

Cæsaris-burgo (=Salisbury?), R. de, gives land at Burton to the church of Mere, i. 357.

Caherst, Hugo de, attests (1200) a deed relating to the vicarage of Hurstbourne, i. 240.

Calixtus (Pope 221–227), festival of (Sept. 14), i. 116.

Calne,—the churches there among the original endowments (1091) of the cathedral, i. 199; granted by Henry I. (*c.* 1115) as a prebend, 239; confirmed to it by charter of Henry II. (*c.* 1158), 205; the prebend permanently annexed (*c.* 1226) to the dignity of treasurer, ii. 25; value of the prebend in 1226, ii. 70.

Calne, Reginald de, witness to a grant by bishop Jocelin (*c.* 1180) of land at Wanborough, i. 227; also to one (*c.* 1215) respecting grants, made by W. Talbot, to treasurer of the cathedral, 233.

—— Ricard. de, witness to a deed by bishop Jocelin (*c.* 1160) relating to the prebend of Bedminster, 245.

—— Nigel de, attests a charter by bishop Roger and others (*c.* 1108) concerning the gift of Teynton as a prebend to the cathedral, i. 381.

Camerâ, Pet. de,—grant to him of a tenement (*c.* 1225) at Baydon, by bishop R. Poore, i. 317.

"Camerarius," Herbert, attests a charter of Henry I. (*c.* 1115) granting the churches of Westbury, Figheldean, and Alderbury to the cathedral, i. 208.

Cancellarius, see "Chancellor."

Candles, the lighting of, on Maundy Thursday, i. 172.

Cannings (Bishop's), the church among the original endowments of the cathedral, i. 199; granted by bishop Jocelin (*c.* 1155) to the "communa," on the gift of bishop Roger, 217; disputes concerning lands there settled (1173) by delegates appointed by the Pope, 253; confirmatory charter of the same (*c.* 1190) by bishop Hubert, 222; value of the church in 1226, ii. 74; a chasuble belonging to the cathedral there, 131.

Canonical "Hours,"—see "Hours."

Canonici Pueri,—see "Pueri."

Canons,—rights and privileges of, i. 15, 214; to have the dignity of archdeacon, when their prebends are within the diocese of Sarum, 14, 338; each to appoint a vicar in the same orders as himself, 4; the right to hold a court in their prebends, 14; to pay an ounce of gold to the dean when installed, 15; to take an oath to obey the customs of the church, 18; distribution of the goods of a deceased canon, 20; bound all of them, at the first, to residence, 18; non-residents to be fined to the value of one-fifth of their prebend, 375; arrangement for building houses of residence, and securing the rights of the builders, ii. 11; certain fixtures to be left after decease, *ibid.*; defaulting canons liable to sequestration, 15; if in other dioceses to be denounced to their bishop, and, if need be, excommunicated, *ibid.*; during building of new cathedral non-residents fined *one-tenth* of their prebends, 76; fifty-three canons in all, the bishop reckoning as one, 104.

—— lists of those present in 1214 when the "Nova Constitutio" was framed, i. 379; of those present at the first service in the new cathedral, ii. 38; of those present in 1226 for considering the grant of a subsidy for the king, 60; value of the several prebends held by the canons, 71–74; names of those present, in 1228, at the election of Robert Bingham to the see of Sarum, 108.

—— Residentiary, earliest notice (*c.* 1148) of such, as distinct from the general body, i. 216; described as "bearing the burden and heat of the day," 365; grants made to the "communa" of the resident canons, i. 198, 216, 260, 365.

Canteleu, Will. de, attests, in 1200, a charter of king John respecting the liberties of the church of Sarum, i. 212.

Cantel̃., Fulco de, witnesses a deed (1200) respecting the vicarage of Hurstbourne, 240.

Canterbury, Archbishops of:

Plegmund, in 909, consecrates seven bishops for Wessex on one day, i. 335.

Odo, bishop of Ramsbury, promoted to the primacy in 942, *ibid.*

Siric, promoted, in 990, from the see of Ramsbury, *ibid.*

Ælfric, succeeded, in 995, from the see of Ramsbury, *ibid.*

Stigand (1052–70), deprivation of, ii. xv.; grounds on which he was so deprived, ii. xvi.

Lanfranc (1070–89), importance of his appointment, ii. xvii.; short sketch of his previous history, ii. xviii.; his consecration in August 1070, *ibid.*; his relations with the church of Rome, ii. xix.; receives Anselm on his visit to England, ii. xxi.; influence of Anselm on the primate, in favour of Englishmen, *ibid.*

Anselm (1093–1109), nominated to the primacy, ii. xxxvii.; refuses to consecrate certain bishops, xxxviii.; his course on the subject of lay investitures, xxxix.; he goes to Rome, xl.; compromise effected on his return to England, *ibid.*; he consecrates five bishops at Canterbury, in 1107, *ibid.*

Canterbury, Archbishops—*cont.*

William de Corbeuil (1123–39); he attests a charter of queen Matilda to the church of Sarum (*c.* 1125), i. 202; the consecrator, as papal legate, of king Stephen, 209. See, ii. xlv.

Theobald (1139–62); he bestows the archdeaconry of Canterbury on Thomas Becket, ii. lix.; he witnesses a confirmation charter (1158) of Henry II., i. 206; also one of the same king granting freedom from toll to the bishop and canons of Sarum, 208; confirms the ordinance respecting the feast of relics, 227; a charter of his relating to Heytesbury referred to, i. 293.

Thomas à Becket (1162–70); his first rise, ii. lix.; his accession to the primacy, lxii.; his course as regards the constitutions of Clarendon, lxiv.; his flight from England, lxv.; he suspends and excommunicates the bishop, and dean of Sarum, and several others, lxvii.; his return to England, and death, lxix.; his festival (Dec. 29) to be observed as a lesser double, i. 98; signs charters of Henry II. as the king's chancellor, 207, 208; grants an indulgence of 40 days to benefactors of the church of Heytesbury, 343; memorandum of the "translation" of his remains (July 9, 1220), ii. 14; his chapel in the cathedral, i. 388; the altar of "S. Thomas the Martyr" and its various "ornamenta" in 1222, ii. 139.

Richard (1174–84); he commands (in 1175), Geoffrey, bishop of S. Asaph, then acting as a suffragan for bishop Jocelin de Bohun, to return to his own diocese, ii. lxxiv.

Baldwin (1185–90), prior of Dover, and bishop of Worcester, 1183, nominated to the primacy by the king in 1185, and consecrated at Rome, by the Pope, ii. lxxii.; he consecrates Reginald Fitz-Jocelin to the see of Bath on his return journey, at the church of S. John Maurienne in Savoy, *ibid.*

Hubert Fitz-Walter (1193–1205), bishop of Sarum (see "Sarum"); as archbishop and king's chancellor, executes a deed of king John, in 1200, respecting the liberties conceded to the church of Sarum, i. 212; his death in 1205, ii. xciii.

Stephen Langton (1207–28), present at the dedication of the new cathedral, and preaches to the people, ii. 39; he sends the form of summons, to attend a council at London, to hear the claims of the pope as to the reservation of prebends for the church of Rome, i. 370, ii. 46; encloses a mandate from the Pope recommending a subsidy for the king, 57; sends a letter to bishop R. Poore advising that one-*twelfth*, or one-*fourteenth*, should be given as a subsidy, 58.

Canterbury, archdeacon of, R., present as a canon of Sarum, in 1214, when the "Nova Constitutio" was framed, i. 380.

Canterbury, S. Augustine, the abbot of, claims exemption from attending a council summoned by the papal legate, i. 371.

Canute, land held by him at Swallowcliffe (*c.* 1180) given to the church of Heytesbury, i. 342, 346.

Canville, Gerard de, witnesses (1200) deed concerning the vicarage of Hurstbourne, i. 240.

"Capella Episcopi," alluded to, ii. 133.
Capella, Will. de, witnesses a deed (1208) concerning the prebend of Okeburne, i. 189.
—— Henr. de, attests (1232) a deed of Henry III. respecting the vicarage of Hurstbourne, i. 246.
Capellani,—see "Chaplains."
Capitulum, "decani," i. 244.
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Cardinals; protest by pope Gregory IX. (1227) against jurisdiction being exercised over them, i. 385.
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Cathedral at Old Sarum:
Its foundation charter (1091), and original endowments, i. 198; timber from the royal forests allowed for its repair, 201; access to it denied by the civil authorities to the canons, ii. 6.
Cathedral at New Sarum:
Attempts to remove the cathedral in the days of bishop Herbert Poore, ii. 3; various hindrances to their success, 4; efforts recommenced by bishop Richard Poore, 5; bull of Pope Honorius III. approving the work, 6; consultation of the canons concerning it, 7; contributions levied for seven years on the canons, 8; terms for payment of such contributions, 9; a new wooden chapel built for temporary service, and a cemetery consecrated, 10; removal from Old Sarum, fixed for All Saints' Day, 1219, *ibid.*; preachers sent to collect alms throughout England, and also to Scotland, 11; names of dignitaries and canons, who, on the refusal of the vicars, went on this errand, 12; the first foundation-stones laid, 13; contributions promised towards the expense, *ibid.*; actual commencement of the building (1220), 14; service first said in it, and three altars dedicated, 38; names of canons present, 37; contributions pledged for the next seven years, 41; divers offerings made to the new cathedral, 42; allowed, in 1262, to be free from episcopal visitation, i. 353.
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Cemetery, one consecrated at Frome Whitfield, i. 255; dedication of, at Ruscombe, 279; an ancient one at Godelming, 298.
Cenomannensis (=Le Mans), France.
—— "Episcopus," Hoel, witnesses (1091) the original "Institutio Osmundi," i. 215.
—— "ecclesia," claimed (1199) an interest in certain tithes at Deverel, near Mere, i. 355.
Ceolwulf, consecrated (909) to the see of the South Mercians, with his "bishop-stool" at Dorchester (Oxon), i. 335.
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Cernelio, Abbas de; a cope given by him to the cathedral, ii. 138.
Chabbeham, Th. de,—has a pension of two marks from the chapel of Chidingford, i. 297.

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ROBERT, witnesses (1091, *temp.* Will. II.) the original "Institutio Osmundi," i. 215.

RANULF (or Radulf), in time of Henry I. attests a charter respecting tithes of the forests granted to Sarum (*c.* 1109), i. 206; one concerning the churches of Westbury, Figheldean, and Alderbury, 208; one (*c.* 1115) in which the church of Calne was granted as a prebend, 239.

PHILIP; he attests (*c.* 1138) a grant, by king Stephen, of the churches of Odyham and Bricklesworth to the chancellor of the cathedral, i. 192.

THOMAS (á Becket), in time of Henry II. attests a confirmation charter (*c.* 1158) of the king at Sarum, i. 206; one at Gloucester, (*c.* 1160), respecting the churches of Heytesbury and Godelming, 207; one at Sarum, respecting liberty from toll conceded to the cathedral canons, 208; one at Winchester, securing to the burgesses of Guildford their ancient privileges, 238; one at Winchester, securing the same to the churches of Heytesbury and Godelming, 239.

HUBERT (bishop of Sarum, and afterwards archbishop of Canterbury), attests (1200), a charter of king John at Falaise securing the liberties of the church of Sarum, i. 212.

RICHARD (de Marisco), attests, in 1214, a deed of king John respecting free elections in the church of England, i. 361.

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GALFRID. witnesses as "chancellor" a deed (*c.* 1125) of queen Matilda, giving the manor of Horton to the church of Sarum, i. 203.

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BALDWIN, attests (*c.* 1175) a deed respecting the gift just named, i. 224; one also concerning the gift of the church of Chidingfield to G. de Lechlade, 268; one (*c.* 1190) declaring the churches of Figheldean and Alderbury free from archidiaconal jurisdiction, 241; a like charter (*c.* 1192) concerning the churches of Lyme and Halstock, 243; two others, of about the same date, settling a dispute as to Hurstbourne, 264, 267.

HUGO (de Garhest), witnesses (*c.* 1190) a deed settling certain disputes about Lambourne, in Hants, i. 221; also a deed, in 1220, which he is described as having himself written, giving a site for a house to the vicar of Sunning, i. 289; witnesses, in 1208, a chrtter constituting the prebend of Okeburn, i. 190; was present in chapter, in 1214, when the "Nova Constitutio" was framed, 379; one of the canons present in chapter, in 1218, when they treated of the charges on Britford, ii. 33.

ROBERT (de Hertford), witnesses (1222) the ordination of the vicarage of Fordington, i. 323; also a deed exempting certain churches from archidiaconal jurisdiction, 339; in 1223, a deed respecting a pension, for tenements at St. Bride's, payable to the abbot of Westminster, 325; present at the first service, in 1225, in the new cathedral, ii. 37; attests, in 1226, the deed annexing the prebend of Calne to the dignity of treasurer, 25; also the grant of the manor of Little Woodford to W. de Harpeham, 29; present in the chapter to consider the grant of a subsidy to the king, 60; witnesses, in 1223, a deed settling claims of abbot of Westminster, i. 330; assents, in 1228, to election of R. Bingham as bishop of Sarum, ii. 107; present at a court of discipline, in 1231, to consider the incontinence of a vicar choral, ii. 24.

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Chevrel, Alexand. de, witnesses, *c.* 1160, a charter by which Walter of Salisbury bestows the manor of Torleton on the cathedral, i. 237.
Chichester, Hilary, bishop of, witnesses, *c.* 1155, two charters of Henry II., i. 206, 208.
—— Ralph de Neville, bishop of, present, in 1226, at the opening of the new cathedral, ii. 39.
—— Jocelin, archdeacon of, witnesses charters of bishop Hubert, and of William, archdeacon of Dorset (*c.* 1190–94), i. 241, 244, 247.
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Clement, abbot of Sherborne, quit-claims the castle, &c. there to the bishop and church of Sarum, i. 235.

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* Amongst the documents contained in the Liber Ruber, fol. 61 *verso*, are two which throw light on this allusion:—

(1.) De depositione quorundam instrumentorum Sarum ecclesiæ, assensu decani et capituli, apud Cirencestriam.

(2.) De recognitione instrumentorum Sarum ecclesiæ apud eosdem depositorum ab abbate et conventu de Cirencester.

See also Lib. Evid. (C.) Nos. 210 276.

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Cumenor (= Cumnor), an ordinance of the dean and chapter, in 1222, respecting the ordination of the vicarage of Fordington issued there, i. 322.

Curtelles, Wandragesil. de (*c.* 1151), restores land, long withheld by him, belonging to the prebend of Writhlington, i. 268.

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SERLO, witnesses the deed of gift by Serlo, described as "collector "Devõn.," *c.* 1108, of Teynton to the church of Sarum, i. 381.

ROBERT [Warlewast], receives on behalf of the chapter, in 1151, land belonging to the prebend of Writhlington, long withheld from the cathedral, i. 268.

HENRY, attests, *c.* 1160, a charter of bishop Jocelin, confirming the grant of Cannings to the "communa" of the cathedral, i. 218; also one, *c.* 1161, by which Clement, abbot of Sherborne, quit-claims the castle, &c. there, to the church of Sarum, 236.

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William de Wanda, precentor and prebendary of Heytesbury in 1218, ii. 9; he goes in 1219, to the diocese of London, as a collector of alms for the new cathedral, 12; elected dean in 1220, 15; account of his election and installation, 17; visits various prebends i. 275; examines various chaplains, and suspends those who were incompetent, 304–307; grants a site for a house for the vicar of Sunning, 289; confirms, in 1222, a deed relating to the "ordination" of the vicarage of Fordington, i. 312; presides at a chapter meeting for regulating the residence of the canons, ii. 18; witnesses a deed exempting Swallowcliff, and other places, from archidiaconal jurisdiction, i. 339; also one relating to an annual pension payable from

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Derby, archdeacon of,—see "Cornub., J.";

—— Ivo, witnesses (*c.* 1190) a settlement of disputes concerning Hurstborne, i. 263, 267.

Derham (or Deram), Elias de, witnesses a deed (1222) declaring the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury exempt from archidiaconal jurisdiction, i. 339; also one in 1223 settling the claims of the abbot of Westminster on certain tenements near S. Bride's, in London, 330; present in a chapter, in 1224, which decided concerning the "drinkings" about Christmas, and there described a "communarius" (qui custodivit communam), ii. 22; "ordains," in 1225, the churches of Tarrant Keynes, Comb, Lulworth, and Somerford, 26; present at the first service in the new cathedral, ii. 38; appointed to take charge of all offerings presented to it, 44; in 1226, in chapter for granting a subsidy to the king, 60; appointed proctor for chapter in London, 63; attests the deed annexing the prebend of Calne to the treasurership, 25; value of his prebend of Lavington and Potterne, 70; assents, in 1228, to the election of R. Bingham, as bishop of Sarum, 108.

Dernford, church of S. Andrew given to the cathedral by Walter de Toeni and others, i. 204; a house and certain lands given to the same (*c.* 1145) by Isabel de Toeni, 266.

—— Ebrard de, and Roger de, attest (*c.* 1215) a grant by William Talbot of lands in Alderbury to the cathedral, i. 234.

—— Richard de, farmed the chapel of S. Andrew, Deverel, i. 290.

Deverel (near Mere), chapel of, i. 290.

—— "de Glaston," church of S. Peter there, i. 349.

—— Hill (or Hull), a prebend of Heytesbury, by gift of Elyas Gifford, i. 293, 294; visitation of the church by the dean in 1220, 312; a chest bequeathed to the church there by one "Emeline," described as "muliercula," i. 312; Bartholomew "persona" there, and John, "capellanus annuus," *ibid.*; Elyas Giffard certifies to bishop Roger his gift of it to Heytesbury, 349.

Desstrod̃. Rob., canon of Sarum, attests renunciation of bishop's right to visit the cathedral (1262), i. 354.

Devizes, charter of Matilda, the empress, dated there in 1142, i. 340; another, of the same, granting land at Wilton to the church of Heytesbury, also dated there, i. 346.

"Devoniensis," Galfrid., canon of Sarum, attests, in 1222, a deed recognising that the churches of Swallowcliff, Westbury, and others are exempt from archidiaconal jurisdiction, i. 339; attests the deed annexing the prebend of Calne to the treasurership, ii. 25; present at the first service in the new cathedral, ii. 38; excuses himself for absence when the question of a subsidy for the king was considered, 61; value of his prebend of Tolinton (= Torleton) in 1226,—ii. 74.

"Dextrum cornu altaris,"—for the meaning of this term, and the service to be performed there, see i. 50, 148.

Dignities and Customs,—see above, under "Customs."

Dineton, Galfrid. de, attests at Northampton (*c.* 1125), a charter of Queen Matilda, bestowing the manor of Hortun, and lands in Sarum and Wilton on the church of Sarum, i. 203.

Disci, Thomas de,—as a canon of Sarum, helps (*c.* 1216) to settle a dispute concerning Sombourn, i. 258; held the dignity of precentor with the prebend of Heytesbury, ii. 9; his death, in 1218, *ibid.*

Discipline, how to be usually administered, i. 214; exercised towards an incontinent vicar, ii. 23.

"Dispensarius," Galfrid.,—attests a deed of Henry III., in 1232, respecting the vicarage of Hurstbourne, i. 246.

Dorchester (Oxon), appointed the seat (in 909) of the bishopric of the South Mercians, Ceonulf (or Ceolwulf), being the first bishop, i. 335.

Dorchester (Dorset), church of S. George (=Fordington?), one of the original endowments of the cathedral, i. 198; confirmed to it (*c.* 1160) by charter of Henry II., 205.

Dorcestre, Rob. de, perpetual vicar of Fordington in 1222, i. 322.

Dorset, archdeacons of:

ADELELM,—the gift of Hill Deverel to Heytesbury certified (*c.* 1135) in his presence, i. 349; he certifies to bishop Jocelin (*c.* 1150) that, by previous decision of bishop Roger, the church at Hill Deverel belonged to the prebend of Heytesbury, 351; called "Aldinus," at, i. 294.

WILLIAM, attests a deed (*c.* 1190) by bishop Hubert, declaring the churches of Figheldean and Alderbury subject to the treasurer of the cathedral, i. 241; declares (*c.* 1192) those of Lyme and Halstock to be free from archidiaconal jurisdiction, 243; his declaration duly confirmed (*c.* 1193) by bishop Hubert, 247.

ADAM, he was present in chapter, in 1214, when the "Nova Constitutio" was framed, i. 380.

HERBERT, he consents to the decree of chapter, in 1222, exempting the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury from archidiaconal jurisdiction, i. 338; he was present at the first service, in 1225, held in the new cathedral, ii. 37.

HUMFREY, present at a chapter meeting held in 1226 to consider the granting a subsidy to the king, ii. 60; value of his prebend of S. Aulton, 72; assents, in 1228, to the election of R. Bingham as bishop of Sarum, 108.

"Draco," a banner so called used in processions at Rogation-tide. See Glossary, *s.v.*

Draycot, the church, dedicated to All Saints, given (*c.* 1170) by R. de Scō Germano, to the "communa" of the resident canons, i. 260.

Dress of clerics in choir, i. 34; rules for their general conduct, 377.

Drinkings at Christmas-tide, regulations made, in 1224, concerning them, ii. 22.

Drois, Hugo, attests (*c.* 1130) a gift, by Elyas Giffard, of the church of Hill Deverel to Heytesbury, i. 349.

Dublin, archbishop of (Henry de Loundres), 1213–8, models the cathedral of S. Patrick, Dublin, on that of Sarum, i. xix.; present at the opening service in the new cathedral, ii. 39.

"Dum medium silentium,"—the commencement of the introit for the Sunday within the octave of Christmas, which was taken from the book of Wisdom, cp. xviii.,—i., 158.

Dunewch, Will. de, witnesses a deed by which Roger de Brinkworth gives a messuage at Malmesbury (*c.* 1220) for providing a "taper" to burn on festivals before the relics in the cathedral, i. 234.

Dunstanville, Rob. de, witnesses a confirmatory charter, granted by Henry II. (*c.* 1160), to the cathedral, i. 206.

—— Walter de, held the prebend of Bedminster, in the days of bishop Hubert (*c.* 1193), i. 264.

Duplenc, Ernald de, attests the gift of the manor of Torleton to the cathedral (*c.* 1160) by Walter of Salisbury, i. 237.

Durham, Philip bishop of, attests the presentation of Simon de Petrager to the vicarage of Hurstbourne, i. 240.

—— Richard bishop of, present at the first services in the new cathedral, ii. 40; dies, on his way back to Durham, at Peterborough, ii. 52.

Durnford, see "Derneford."

E.

Eadulf, consecrated in 909 as first bishop of Crediton, i. 355.

Ealhstan,—see "Alhstan."

Easter-Day, the office on, i. 100; table for, 71; procession on, 126; vespers on vigil of, 98, 132; procession on Monday and Tuesday after, 104; on the octave, *ibid.*; adaptation to other double feasts in Easter-tide, 106; procession to the font, 133, 136; to bless the fire, 132; before matins, 135; throughout the week at matins or vespers, 136; on the Saturday called "in albis," 138.

Ebrardi, R. fil, attests the settlement by the papal delegates, in 1173, of disputes respecting lands at Cannings, &c., i. 254.

Ebelesbourn, Adam de, an official in the archdeaconry of Winton, in 1226, ii. 76.

Ebelesbourn, Thomas de, a canon of Sarum, present in chapter, in 1222, when the churches of Westbury, Alderbury, &c. were declared to be exempt from archidiaconal jurisdiction, i. 338; witnesses a grant made by William de Wanda, as dean, of a messuage at Mere, 319; passed in 1224, together with other canons, an ordinance respecting the drinkings at Christmas-tide, ii. 22; at the first service, in 1225, in the new cathedral, 38; present, in 1226, when the question of a subsidy for the king was considered, 60; value of his prebend of Rotefen, 73; consented to the election, in 1228, of Robert Bingham as bishop of Sarum, 108; in chapter (Feb. 13, 1230–1) when notification was received of the appointment of Thomas de Warewic to the prebend of Harnham, i. 388.

Ebroicensis (=Evreux, in Normandy), the bishop present at the opening of the new cathedral, ii. 40.

Edburghfeld, see "Erburfeld."

Ederosum monasterium (="Ivy-Church," *q.v.*)

Edithæ, Reginald fil.; a messuage at Mere granted to him (*c.* 1227) by W. de Wanda, dean of Sarum, i. 318.

Edmund (Rich), afterwards S. Edmund of Canterbury, treasurer of the cathedral,—see under "Treasurer."

Scõ Edmundo, Ricard. de, canon of Sarum, witnesses (*c.* 1190) gift, by Eustace de Bailleul, of certain tithes to the church of Mere, i. 358.

—— Henric. de, present at the first service in the new cathedral, in 1225, ii. 38; at the chapter, in 1226, for granting a subsidy to the king, 60; value of his prebend (Minor pars Altaris), 73; assents, in 1228, to the election of R. Bingham as bishop of Sarum, 108.

S. Edmund's, abbot of, claims exemption from attending a council summoned by the Pope, i. 371.

S. Edward, feast of translation of (June 20), i. 114.

Scõ Edwardo, Philip de, a canon of Sarum (*c.* 1175), and a gift to him of a virgate of land "ad correctionem librorum" (as chancellor ?), i. 224; present, in 1214, at the framing of the "Nova Constitutio," 379; his sundry gifts towards the "ornamenta" of the cathedral, ii. 132; gives a missal to the altar of S. Stephen, 140.

Edwardi, Walter fil., holder of lands at Warminster given, in 1091, to the cathedral, i. 202; the same gift confirmed by charter of Henry II. (*c.* 1160), 204.

Eilaf, a chaplain at Wilton, attests the gift by Gerard Giffard of the church of Swallowcliffe, to maintain a chantry priest at Heytesbury, i. 351.

Eketon, S. de, fined, in 1226, for non-residence, ii. 77; assents, in 1228, to the election of R. Bingham as bishop of Sarum, 108; vacates his prebend of Ruscomb by becoming a "regular" in 1228, ii. 96.

Ela, countess of Salisbury,—foundation charter of the monastery of Lacock in 1229, ii. 118.

Elenton, church of (in Devon), given by charter of Henry II. in *c.* 1160, to the church of Sarum, i. 204.

Elfric, see "Ælfric."

Elfstan, bishop of Ramsbury (*c.* 974), i. 335.

Elfwold, see "Alfwold."

Elmar, see "Almar."

Elwestan=Alveston, *q.v.*, near Bristol.

Ely, Nigel, bishop of, described as "nepos episcopi" (*sc.* Rogeri), i. 344, 350; attests (*c.* 1160) a charter of Henry II., i. 206; a charter of his respecting the church of Heytesbury alluded to, i. 293; grants an indulgence to visitors or benefactors of the church of Heytesbury, 344.

Ely, William, bishop of, as apostolical legate helps to settle a dispute respecting the church of Hurstbourne, I. 266.

Elyas, described as "sacerdos," attests (*c.* 1145) a gift by Isabel de Toeni to the church of Durnford S. Andrew, i. 266.

Ember-tide, see Glossary under "Quatuor Tempora"; also i. 63, 160.

Emeline, described as "muliercula," bequeaths a chest to the church of Hill Deverel, i. 312.

Episcopal control, freedom from, claimed or granted, i. 364.

Episcopate in the West of England in early times, sketch of, ii. x.

Epistle, the, to be read at the choir-step ("ad gradum chori"), at certain times, i. 160.

Erburfield (=Arborfield), in Berks,—visitation of the chapel, in 1220, by the dean, i. 282; list of its ornaments and books, 283; the chaplain pronounced to be inefficient, 306; an aged chaplain forbidden to officiate, on account of infirmities, *ibid.*; John, chaplain of Erburfield, a copy of his appointment by Jordan, dean of Sarum, i. 307.

Erlegh (=Early) near Sunning, chapels there dedicated to S. Bartholomew, and S. Nicholas, i. 277, 309; visitation by the dean, 277, 307, 310; oath of obedience to be taken by the chaplain to the dean, and also to the church of Sunning, 307; a chaplain, William by name, suspended, but afterwards restored, 308.

Erlegh, Thomas de, "knight," owner of the chapel of Erlegh S. Bartholomew, i. 277.

—— John de, owner of the chapel of Erlegh S. Nicholas, *ibid.*

—— William de, a grant made to him by bishop Jocelin (*c.* 1160) of land in the manor, in exchange for land in the park, of Sunning, i. 248.

—— Ricard. de, attests (*c.* 1250) an acknowledgment by G. Bulluck that certain lands at Sunning held by him belonged to the demesne of the bishop, i. 270.

Ernesii, Radulf, witnesses (*c.* 1220) a gift by Roger de Brinkworth of a messuage in Malmesbury to the cathedral, i. 234.

"Esse-Acre," name of some land in the prebend of Bedminster, i. 264.

Essex, earl of (Galfrid. fil Petri), attests a deed, in 1200, respecting the vicarage of Hurstbourne, i. 240.

Essebie, Adam de,—see under "Chancellors of the cathedral."

Estmundi, Stephan fil, has land granted to him, in 1223, belonging to the prebend of Ruscombe, i. 323.

Esturmi, Henric., quit claims (*c.* 1213) to the church of Burbage all tithes possessed by him, i. 250; has an oratory in his court at Burbage, 251.

Etebera, Robert, a witness to the deed (1151) by which W. de Curtelles restores land, long withheld by him, to the prebend of Writhlington, i. 269.

Eteminister (=Yetminster, *q.v.*), in Dorset.

Ethelbald, bishop of Sherborne (*c.* 920), i. 336.

Ethelheage, see "Æthelheage."

Ethelric (or Athelric), bishop of Sherborne (1001) i. 334.

Ethelsy, bishop of Sherborne (*c.* 1012), *ibid.*

Ethelstan, see "Athelstan."

Ethelmore, bishop of Sherborne (*c.* 778), i. 336.

Ethelward, see "Æthelward."

Eucharist, vessel containing it to be covered up during Lent, i. 170.
Evangelarium,—see under "Text."
Evreux, bishop of, see under "Ebroicensis."
Ewias, see "Hewias."
Excommunication, ancient mode of, i. 218.
Exemptions claimed by certain abbots, ii. 47.
Exeter, Robert, bishop of, attests (*c.* 1160) a confirmatory charter of Henry II., i. 207.
—— John, precentor of, witnesses (*c.* 1180) a grant by bishop Jocelin of land at Wanborough, i. 227.
Exoniâ, Gilbert de, also witnesses the above deed, *ibid.*
Exorcism, of the oil used for baptism, and the other oils, on Maundy Thursday, i. 174.

F.

Fabric fund, of the cathedral, contributions to be made for seven years, from 1219, by all canons, in proportion to the value of their prebends, ii. 8; this ordinance re-affirmed in 1225, 41; defaulting canons duly admonished in 1226, 66.
Fair, the right of holding one annually granted to the canons of Sarum by charter of Henry I. (*c.* 1115), the same extending from Sept. 3–9, i. 202; the same right confirmed by charter of Henry II. (*c.* 1160), i. 204; another fair granted by Henry III. on his visit to the new cathedral in 1225, extending from Aug. 15–22, ii. 43.
Falcasius (=Fawkes), described as "quidam malificus,"—attempts made by Otho, the papal legate, to make peace between him and the king, ii. 40.
Falcõb, Philip de, attests a deed (1200) relating to the vicarage of Hurstbourne, i. 240.
Farringdon (Farendone), the church among the original endowments of the cathedral, i. 194; confirmed to it by charter of Henry II., (*c.* 1160), i. 205; land at Cokeswell belonging to the church of Farendon, ii. 31; value of the prebend, in 1226, when it was held by W., archdeacon of Berks, ii. 74.
Farleigh (Fernlege), near Alderbury; its chapel granted to the cathedral (*c.* 1115) by charter of Henry I., i. 208; lands there granted (*c.* 1218) by William Talbot to the treasurer of the cathedral, i. 233.
Faustus, festival of (July 29), i. 114.
Feasts, double and simple, i. 38; lesser double, 98; simple of nine lections, 80.
Felicianus, festival of (June 9), i. 114.
Felicissimus, festival of (Aug. 6, i. 114.
Felix, festivals of (July 29), Aug. 30), i. 115.
Ferendon (=Farringdon), *q.v.*
Fernlegh (=Farleigh) *q.v.*

Ferrariis, Henr. de, one of the witnesses to the foundation charter of the cathedral, i. 200, *note*.

Ferul, Rob. de, attests a deed relating to church of Swallowcliffe, i. 342.

Figheldean (Ficheldene), the church granted to the cathedral (*c.* 1115) by charter of Henry I., i. 201, 208; confirmed to it by charter of Henry II. (*c.* 1160), 204; declared to be exempt from archidiaconal jurisdiction (*c.* 1190), i. 241; declaration of the same exemption in 1222, i. 338; a chasuble belonging to the cathedral there, in 1222, ii. 132.

Fifhide (=Fifield), John (chaplain of) attests a deed by which Robert Giffard gives lands to Swallowcliffe, i. 342; also one by which Canute gives similar benefactions to Swallowcliffe, 348.

Finemer, Gilbert de, attests, in 1219, an agreement touching exchange of lands at Wokingham, i. 357.

Fire, the blessing of, on Easter Eve, i. 132.

"Fisceli,"—a bridge there in charge of the brothers of the hospital of S. James, "du Haut Pas" at Lucca, in Italy, i. 388. (See under "Alto Passu.")

Fissertone (Fisherton), Roger de, a witness to a grant by king Stephen (*c.* 1138) in favour of the chancellor of the cathedral, i. 192.

Flambard, Ranulf, a holder of lands (c. 1150), afterwards given to the cathedral, in Heytesbury, Godelming, &c., i. 207.

Fleta (Fleet, in Dorset), the church there granted to the cathedral by the abbot of Monteberg, i. 225. See also "Poorstock."

Flowers, the benediction of them on Palm Sunday, i. 121.

Fol, Hervi le, an ancient claimant of land at Sarum, afterwards granted to the church of Heytesbury, i. 344.

Folyot, Robert, canon of Sarum, attests a deed, dated 1262, on the immunity of the cathedral from episcopal visitation, i. 354.

Font, processions to, on the vigil of Easter, i. 133; on Easter day, 137. See Glossary under "Fontes."

Fontanellense, Monasterium, otherwise called the abbey of S. "Wan-" "dragesil," *q. v.*

Fontanensis Ecclesia (*i.e.* the church of "Wells"), list of its ancient bishops, i. 335.

Fordington, see also "Dorchester,"—ordination of the vicarage there, i. 322; recital of various charters respecting it, *ibid.*

Forest, the New, tithes there granted to the "communa" of the church of Sarum by charter of Henry I. (c. 1115), i. 201; the same confirmed (c. 1160) by Henry II., 204.

Forests,—special charter of Henry I. (c. 1110) on the tithes of the forests in Wilts, Berks, and Dorset granted to the cathedral, i. 206.

Forsteshull, Rob. de, attests as "clericus" a deed (c. 1190), respecting tithes granted to the church of Mere, i. 358.

Forthere, bishop of Sherborne (709), i. 336.

Fraternitas,—see "Brotherhood."

"Fratres Predicatores" (=preaching friars) of Wilton, benefaction bestowed on them by Robert Hertford (1256), dean of Sarum, i. 393.

"Fratres Minores," of Sarum, benefaction of them in like manner, *ibid.*
"Fratres Septem," festival of (July 10), i. 114.
Frederick (II.) emperor of Germany, his promised expedition, in 1226, to Palestine, i. 192; letter from Pope Honorius III. to Otho, his legate in England, concerning the same, 193.
Frithestan, bishop of Winchester (909), i. 335.
Frome (Whitfield), in Dorset, composition (*c.* 1208) respecting the church there, i. 254.
Frome (Selwood) in Somerset,—Ascelinus, described as "presbyter" there, attests, in 1151, a deed concerning the prebend of Writhlington, i. 269.
Funding, John, a tenant, in 1220, at Sunning, i. 288.

G.

Galfrid.; see under "Chancellor," "Precentor," and "Berks" (archdeacons of).
Galfridus, "capellanus," witnesses, in 1222, the deed concerning the "ordination" of Fordington, i. 323.
—— chaplain of Sarum, attests, in 1223, a confirmation by chapter of a grant made by Luke, as prebendary of Ruscomb, i. 324; also a deed (*c.* 1226) annexing the prebend of Calne to the treasurership of the cathedral, ii. 26.
Galfridi, Roger, fil; attests the gift by Walter of Salisbury (*c.* 1160) of the manor of Torleton to the cathedral, i. 237.
"Gardradekeres,"—land so named at Potterne, i. 239.
Gardiner, Adam, a tenant at Sunning in 1220, i. 287.
Garherst, Hugo de, see under "Chancellors" (of the cathedral).
Gascũ, Gerard archdeacon of, the donor of a cope of red satin to the cathedral, ii. 138.
Geldeford (= Guildford, *q.v.*)
—— Robert de, witnesses (*c.* 1175) a deed by bishop Jocelin confirming a virgate of land to the chancellor of the cathedral, i. 224.
Genesio, Baldwin de Scõ, attests at Bath, in 1173, a decision by certain papal commissioners concerning lands at Potterne and Cannings, i. 254.
Genuflexion, to be used in Lent at the commencement of any of the canonical "hours," i. 32. See also "Altar."
Geoffrey, bishop of S. Asaph, acts as suffragan to bishop Jocelin, ii. lxxiii.; held for a time the abbey of Abingdon, lxxxiv.; he is commanded to return to his own see, *ibid.*
Georgio, Ricard, and Gilbert, de Scõ, witnesses (*c.* 1160) to a grant by bishop Jocelin of land at Sunning to W. de Erlegh, i. 249.
"Gerardi," Warner, fil, attests (*c.* 1160) at Sarum a charter of Henry II., i. 206.

Germano, R. de Scõ., grants the church of All Saints, Draycot, to the "communa" of the resident canons, i. 260.
—— Walter de Scõ, a witness to the above deed, *ibid.*
Gervasius, festival of (June 19), i. 114.
Geteministre (=Yetminster, *q.v.*), in Dorset.
Getesbirie (=Yatesbury, *q.v.*), in Wilts.
"Giesiticus," from Giesi (=Gehazi), a simoniacal person, i. 368.
Giffard, Elyas, certifies to bishop Roger (*c.* 1130) his gift of the church of Hill Deverel at Heytesbury, i. 349.
—— Matilda, attests the above gift, *ibid.*
—— Gerard, bestows the church of Swallowcliffe on Heytesbury for the maintenance of a chantry priest, i. 351, 293.
—— Robert, attests the gift of certain lands to the church of Swallowcliffe, i. 348; confirms such gift, 342, 350.
—— William, "cancellarius," i. 340, 346. See under "Chancellor."
Gilbert, bishop of London, witnesses at Northampton (*c.* 1125) a charter of Matilda, queen of Henry I., relating to Horton, &c., i. 203.
—— as "seneschall" of Adam, dean of Sarum, witnesses (*c.* 1215) the gift, by William Talbot, of lands, &c. in Alderbury to the treasurer of the cathedral, i. 234.
—— chaplain of Sarum, in 1173, attests the settlement of disputes respecting lands at Potterne and Cannings, i. 253.
—— chaplain of the bishop of Worcester, who was one of the arbitrators in the above dispute, i. 253.
—— "vavassor," attests (*c.* 1160) the gift of Torleton to the cathedral, i. 237.
Gillingeham, Robert "persona de," witnesses the gift, in 1220, of a site for a house for the vicar of Sunning by W. de Wanda, dean of Sarum, i. 289.
Girebert, Will., a witness (*c.* 1215) to the gift by William Talbot of lands at Alderbury, &c. to the cathedral, i. 234.
Glanville, Ranulf de, justiciar of England and chief minister of Henry II., ii. lxxvii.; goes with Richard I. on the crusade, and dies before Acre, ii. lxxviii.
Glastoniensis et Bathoniensis (episcopus),—the title given (1214) to bishop Jocelin, i. 361.
"Gloria in excelsis," on turning to the altar at the hymn, i. 30.
"Gloria, laus, et honor," a hymn to be sung in processions at one of the "stations," i. 123.
"Gloria Patri," &c., on turning to the altar whenever it is sung, i. 28.
Gloucester, John de Gray, archdeacon of, a witness to a charter of king John, in 1200, securing the liberties of the church of Sarum, i. 212.
—— Robert, earl of, attests (*c.* 1140) a grant by the empress Matilda of lands to Heytesbury, i. 340; also witnesses (*c.* 1109) the confirmation of the gift of Teynton to the cathedral by king Henry I., i. 382.

Gode, land held at Sarum and Wilton by, conferred on the cathedral by charter of Henry II. (*c.* 1160), i. 205.

Godelming; the church there dedicated to S. Peter and S. Paul, and bestowed on the cathedral (c. 1115) by charter of Henry I., i. 200; confirmed by charters of Henry II. (*c.* 1160), 203, 207; charters respecting the same, 238; visitation of, by the dean in 1226, 296; the old chapel at Tiwerlegh preserved, and used three times a year, 297; vicarage bestowed by Savaric, archdeacon of Northampton, on R. de Chidingfeld, 298; confirmation of the same by the dean and chapter, 299; inquisition respecting the same by Amicius, archdeacon of Surrey, 300.

Godfrey, bishop of Winton (*c.* 1190), settles a dispute respecting Sombourne, in Hants, i. 221; two deeds by him touching the rights and liabilities of the vicar of Hurstbourne, i. 240, 242; signs, with bishop Hubert, of Sarum (*c.* 1195), an agreement touching the vicarage of Godelming, i. 300.

—— "dapifer," witnesses a deed by which Humfrey de Bohun makes provision for the better serving of the chapel of Horningsham, i. 341.

—— "clericus," attests the gift of land by Radulf de Rupe to Heytesbury, in part to supply "bread and wine" for the divine office, i. 345.

—— "capellanus," a witness to a deed bestowing lands on the church of Swallowcliffe, i. 348.

Godwin, a canon of Sarum, as such witnesses (*c.* 1160) a charter of bishop Jocelin, confirming the grant of the church of Cannings to the "communa" of the cathedral, i. 218.

Good Friday, see Glossary under "Parasceves dies."

Gosle, Thomas de, witnesses two deeds, in 1223, relating, the one to pensions granted to the church of Coutances and of Winterborne Stickland, the other to the claims of the abbot of Westminster on certain tenements near S. Bride's, Fleet Street, i. 326, 330.

—— Radulf de; he also witnesses the last deed alluded to, i. 330.

Gososter, Adam, one of the tenants, in 1220, at Tiwerlei, a dependency of Godelming, i. 298.

Gospel, to be read at times in the presbytery, the deacon turned towards the north, i. 160; at other times in the "pulpitum in aquilâ" at the east end of the choir, *ibid.*

Gradual (see Glossary under "Gradale"), probable origin of the term, i. 26, *note*; to be sung at certain times "ad gradum chori," i. 158.

Gradu, clerici de superiori, what clergy were included in this rank, i. 78.

Gradus, Altaris, i. 150.

—— Presbyterii, i. 50.

—— chori, i. 26, 92, 94, 116, 118, 140, 158.

—— coram Altari, i. 8.

—— ante crucem, i. 120.

Grantham; the churches there among the original endowments (1091) of the cathedral, i. 199; confirmed to it by charter of Henry II. (*c.* 1160), 205; the prebend included a hide of land at Stratford, by Old

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Sarum, i. 259, ii. 50; value of the two prebends of North and South Grantham respectively, in 1226, ii. 70.
Gray, John de, see under "Gloucester."
Gregory IX., see under "Pope."
Greneford, Hugo de; he attests, in 1223, a deed of ratification by the chapter, of the claims of the abbot of Westminster on certain tenements near S. Bride's, Fleet Street, i. 330.
Grimstan (Grimstone), in Dorset, value of the prebend in 1226, ii. 71.
Grosteste, R. de, chosen as a scrutineer of the votes in the election, in 1220, of W. de Wanda as dean of Sarum, ii. 16. See also "Wilts, archdeacons of."
Gualo, cardinal-priest of S. Martin,—as the papal legate he makes inquiry into the desirability of removing the cathedral from Old to New Sarum, ii. 6; his satisfaction at the promotion of Richard Poore from the see of Chichester to that of Sarum, ii. 5.
Gualterius "capellanus," a canon of Sarum, witnesses (*c.* 1175) a deed bestowing a virgate of land on the chancellor of the cathedral, i. 224.
Guildford (Geldeford), sundry charters concerning the rights and privileges of the burgesses there, i. 238.
Gudeford (=Guildford), "decanus de," ii. 76.
—— Nicholas, "submonitor capituli de," i. 297.
Guis̃, Magr̃., "capellanus," attests a deed of Alicia, abbess of Wilton, confirming gifts to the church of Swallowcliffe, i. 347.
Gundulf, bishop of Rochester (1077–1108), one of the witnesses (*c.* 1091) to the original "Institutio Osmundi," i. 215.
Guntard, chaplain of the Conqueror, a monk at the abbey of S. Wandragesil, i. 231; at his instance four churches held by his predecessor, in the time of king Edward, viz., Whitchurch, Bradford, Sherston, and Towcester, confirmed by the Conqueror to the said abbey, i. 232.
Gurmund, Walter, one of the witnesses to a deed respecting the church of Teynton, i. 381.
Gurnay, Hugo de, a baron present, in 1226, at the burial in the cathedral of W. de Longespée, earl of Salisbury, ii. 48.
Gussel̃, Radulf de, attests a grant made by bishop R. Poore (*c.* 1226) of a tenement at Baydon to Peter de Camerâ, i. 318.

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Hach̃, Jordan de, witness to a deed giving sundry lands at Swallowcliffe to the church of Heytesbury, i. 350.
Haia, Rob. de, attests at Rouen (*c.* 1125) a grant of land by king Henry III. at Wilton, to one Peter, a "clerk," i. 349.
Haie, Ricard. de; his name occurs as a witness to a charter of Henry II. (*c.* 1160), i. 206.

Halgestock (=Halstock), in Dorset; the church allowed by William, archdeacon of Dorset (*c.* 1192), to be free from his jurisdiction, i. 243; his declaration confirmed by bishop Hubert (*c.* 1193), i. 247.

Hamelyn, Will., "justiciarius," one of the adjudicators, in 1295, in a dispute, between the chancellor of the cathedral and others, respecting certain tenements at Bricklesworth, i. 332.

Hamne, "dapifer," a witness to a charter of Henry I. (*c.* 1110), on the tithes of the forests belonging to the church of Sarum, i. 206.

Hamonis (Will., et Johann.), filii, witnesses to a charter of Henry II. (*c.* 1160), i. 206.

Haraldus, "prepositus," a witness to the deed by Walter of Salisbury, giving the manor of Torleton to the cathedral, i. 237.

Harang, Radulf, described as "justiciarius regis," one of the arbitrators in an exchange of lands at Wokingham, in 1219, i. 356.

Harecurt, Rob. de, a witness, in 1200, to a deed of king John respecting the liberties of the church of Sarum, i. 212.

—— Ricard. de, "miles," his rights as regards patronage, &c. in the church of Sherston, ii. 79.

Harnham (next Salisbury), the church there given to the cathedral by charter of Henry I. (*c.* 1115), i. 201; the same confirmed to it by charter of Henry II. (*c.* 1160), ii. 204. See also "Combe."

Harpeham, W. de, has a life interest granted to him, in 1226, in the manor of Little Woodford, ii. 29.

Haselberg, J. de, a canon of Sarum, present in chapter, in 1214, at the framing of the "Nova Constitutio," i. 380.

Haucketh (or Haukeston), Philip. de (sometimes spelt "Hauekechirh"), a canon of Sarum, attests the bishop's declaration (*c.* 1190) that the churches of Figheldean and Alderbury were subject to the treasurer of Sarum, i. 241; also a similar one by William, archdeacon of Dorset, 243; present in chapter, in 1214 (called Phil. de Havekech), at the framing of the "Nova Constitutio," 380; his cope preserved in the cathedral, ii. 130; he gives a silver morse to the cathedral, ii. 137.

Havering, Ricard. de, "clericus," one of the witnesses (*c.* 1227) to a grant, confirmed by the chapter, of a messuage at Mere by W. de Wanda, i. 318.

Heahmund, bishop of Sherborne, i. 336.

Hechton, Johan de, witnesses a deed by which Robert Giffard confirms the gift of certain lands to the church of Swallowcliffe, i. 342.

Hederosum (=Ederosum) monasterium, see "Ivy-Church."

Hedeleia, R. de, a witness, in 1173, at Bath, to a deed settling disputes at Potterne and Cannings, i. 254.

Hegtredeberie (=Heytesbury, *q.v.*)

Helton, in Dorset, settlement of disputes as to certain claims between the rector there and the abbot of Abbotsbury, i. 373.

Hennedon, a dependency on Godelming, lands there conveyed to the cathedral by charter of Henry II. (*c.* 1160), i. 207.

Henred, Ricard. de, a witness, in 1223, to a deed settling the rights of the abbot of Westminster in certain tenements near S. Bride's, Fleet Street, i. 230.

Henry I., confirmatory charter (*c.* 1115) of the gifts of bishop Osmund, together with other gifts, to the cathedral, i. 200; one concerning the tithes of the forest, 206; one granting the churches of Westbury, Figheldene, and Alderbury, 208; one (*c.* 1130) granting the churches, and land, at Shipton and Bricklesworth to the chancellor, 196; one (*c.* 1115) granting the church of Calne as a prebend to the cathedral, 239; one (*c.* 1125) certifying the grant of land to Peter, "a clerk," in Wilton, 349; one (*c.* 1109) confirming the gift of Teynton, 381; he commands (*c.* 1120) that the covenants respecting the prebends given by Arnulf ("falconarius") to Sarum should be faithfully observed, 388.

Henry II., confirms (*c.* 1160) endowments previously given, and bestows other estates on the cathedral, i. 203; charters (*c.* 1160) confirming previous grants, and granting freedom from toll to the bishop and canons of Sarum, 207, 208; one securing all ancient liberties to the churches of Heytesbury and Godelming, 238; another securing like privileges to the burgesses of the church of Sarum in Guildford, 238.

Henry III., charter respecting the vicarage of Hurstbourne as appurtenant to the prebend of Burbage, i. 245; memoranda of his coronation at Westminster in 1220, ii. 14; he visits the new cathedral and gives offerings to it besides granting the privilege of an annual fair, ii. 43; at Winchester, settling disputes between certain of his nobles and the justiciary, Hubert de Burgh, ii. 44; at Clarendon, 45; detained for some weeks by sickness at Marlborough, *ibid.*; asks for a subsidy from churches in the diocese of Sarum, 55; exempts H. de Bishopston from residence as a canon, in 1227, on the ground of his being a royal chaplain, and sent abroad on public matters, i. 267; confirms in 1229 the foundation charter of Lacock Abbey, ii. 119; gives two "pallia" to the cathedral, 138; writes to the bishop of Winton, requiring him to allow the dean to collect the subsidy payable by churches within his diocese, 75; forbids the alienation of lands to any religious house without his license, 86; refuses to acknowledge the right of the Pope to interfere with his appointment to a prebend, 97; insists on the due installation of his nominee, 99.

Henry, dean of Sarum. See under "Deans" (of Sarum).

—— "clericus," witnesses (*c.* 1225) a deed of bishop Richard Poore concerning the church of Blewbury, i. 327.

—— "capellanus," witnesses deeds respecting the church of Heytesbury and some of its endowments, i. 345, 346.

Herbert, bishop of Sarum; see "Sarum" (bishops of).

Herbert (de Losing), bishop of Thetford, attests, in 1091, the foundation-charter of the cathedral, i. 200; also the original "Institutio Osmundi," 215.

Herbert, archdeacon of Dorset, see under "Dorset (archdeacons of)."

—— canon of Sarum, present in chapter, in 1214, at the framing of the "Nova Constitutio," i. 380; held the prebend of Bedwin, ii. 71.

Herbert, "capellanus," attests a gift by Robert Giffard of lands to the church of Swallowcliffe, i. 342; also one of similar character by Theobald "filius Ranulfi," 348, 350; in the last instance styled "clericus."

Herbert, rector of Helton, Dorset,—a dispute, between him and Hugh, abbot of Abbotsbury, settled by a jury of residents and neighbours, i. 373.

Herberti, Matthæus fil., described as "justiciarius regis," helps to settle an agreement touching an exchange of lands at Wokingham, i. 356.

Herburton, in Devon, the church there given to the cathedral by charter of Henry II. (*c.* 1160), i. 204.

Hereford, Geoffrey dean of, one of the delegates, in 1173, appointed by the Pope to settle certain disputes concerning lands at Potterne and Cannings, i. 253.

Hereward (or Herewald), bishop of Sherborne, i. 336.

Herman, bishop of Ramsbury 1045, of Sherborne 1058, removed the see to Old Sarum in 1075, i. 336, ii. xix. See under "Sarum" (bishops of).

Herst. See under "Hurst."

Hertford, R. de. See under "Deans."

Hertmere, chapel of All Saints, a dependency of Godelming, visitation of the same in 1226, i. 297.

Hertmere, T. de, patron of the same, *ibid.*

Hervey, a holder of lands at Rotefen, i. 202.

Heselberie, T. de. See under "Haselberg."

Hewias (or Ewias), Godefrid. de, he attests a deed of Robert Giffard concerning Swallowcliffe, i. 342; and one of similar character of Theobald "fil. Ranulfi," 347.

Heytesbury, church of, dedicated to S. Peter and S. Paul, i. 192; granted to the cathedral by charter of Henry I. (*c.* 1115), 200; confirmed to it by charter of Henry II. (*c.* 1160), 203, 207; charter of the same king securing to Heytesbury all its ancient liberties, 238; John and Richard de Wanda, canons of Heytesbury, 289; visitation of the church in 1220, 292; names of the *four* canons there, *ibid.*; list of charters relating to its possessions, 292; record of a charter by bishop Jocelin "de institutione canonicorum," 293; charter constituting four canons there (*c.* 1150) and bestowing possessions on them, 337; record of charters of Theobald, archbishop of Canterbury, and Nigel, bishop of Ely, relating to it, 293; record of one of Philip, canon of Heytesbury, 294; books and "ornaments" belonging to the church, 295; power of appointing successors to the four canons, 337; canons to promise obedience to the church of Sarum and residence in the church of Heytesbury, 338; services to be duly celebrated for members and benefactors of both churches, 338; the "canon of Sarum" to provide sites in which "mansiunculæ" might be built, 338; the "dean of Heytesbury," 338; Sylvester and Reginald, canons of Heytesbury, 340; the income of two canons to be made up if necessary by archdeacon Roger "of Ramsbury" to four pounds, 343; in default of due appointment of canons from time to time the right to lapse to the dean and chapter of Sarum, 344; indulgences granted by Thomas a Becket, archbishop of Canterbury, and by Nigel, bishop of Ely, to visitors and benefactors, 343, 344; the "prebend" of Heytesbury held (*c.* 1130) by Roger of Ramsbury, 349.

Highworth (Wurthe), the churches there among the original endowments (1091) of the cathedral, i. 199 ; confirmed to it by charter of Henry II. (*c.* 1160), 203 ; the prebend held, in 1226, by the precentor, ii. 70.
Hilary, bishop of "Chichester," *q. v.*
Hill Deverel. See "Deverel."
Hinneton (Homington?), the church there chargeable with a payment to Britford, i. 235.
Hippolytus. See "Ippolytus."
Hoel, episcopus Cenomanensis (=Le Mans, in France), attests the foundation-charter of the cathedral, i. 200 ; also the original "Institutio Osmundi," 215.
Holewelle, in Mere, i. 319.
Holy Land, subsidy demanded for expeditions to, ii. 77.
Homedon (=Homington). See under "Hinneton."
Horningesham, annexed to the church of Heytesbury (*c.* 1150) by charter of bishop Jocelin, and of the dean and chapter of Sarum, i. 337 ; the chapel there, though not formally dedicated, built in honour of S. John the Baptist, 292, 313 ; the chapel given by Humfrey de Bohun, and Margaret his mother, to Heytesbury, 293 ; inventory of its books and ornaments in 1224, 313 ; the church held, in 1224, together with the chapel of Titherton, by two "personæ," G. de Watel and Hugo de Middleton, by gift of Philip, formerly canon of Heytesbury, 313 ; the chapel said to have been originally founded by R. de Vernun, 341 ; a portion of tithes appropriated to a priest-canon of Heytesbury, 343.
Horton, in Gloucestershire, the manor given by Agnes, the wife of Herbert de Ria (*c.* 1125) to the church of Sarum, i. 203 ; the same gift confirmed (*c.* 1160) by charter of Henry II., 205 ; at one time the prebend of the bishop, and exchanged for that of Potterne in 1254, 197 ; held as the prebend of the bishop in 1226, ii. 71 ; the church of Horton held (*c.* 1150) by Rob. de Bello-fago, i. 217.
Hortone, W. de, a witness, in 1223, to a deed by bishop R. Poore, granting pensions to the church at Coutances out of Winterbourn Stickland, i. 326.
Hosata, Clementia, gives a "pulvinarium" to the cathedral, ii. 138.
"Hosatus" (=Hussey), Walter, attests a gift of land at Burton to the church of Mere, i. 357.
Hospitality, due to the dean, or a canon, when passing through a prebendal estate, i. 18.
"Hospitali" (S. Andreæ), Gilbert de, attests a deed, in 1223, relating to the claims of the abbot of Westminster on certain tenements near S. Bride's, Fleet Street, i. 329 ; also one, in 1226, confirming a grant made by the bishop to W. de Harpeham of the manor of Little Woodford, ii. 29.
Houses of residence. See under "Residence."
Hubert, bishop of Sarum. See "Sarum" (bishops of).
Hugo, earl, attests the foundation-charter of the cathedral, i. 200.
Hugonis, W. fil, witnesses a charter of Alicia, abbess of Wilton (*c.* 1180), respecting benefactions to the church of Swallowcliffe, i. 347.

Hull (or Hill) Deverel. See "Deverel."
Humet, R. de, "constabularius," an attesting witness to a charter (*c.* 1160) of Henry II., i. 203.
Humfrey, archdeacon of Wilts. See "Wilts" (archdeacons of).
Humfrey, archdeacon of Dorset. See "Dorset" (archdeacons of).
Hungerford, the church there part of the endowment of the prebend of Okeburne, i. 189.
Huntlavinton (=Hullavinton), Hug. de, attests the grant (*c.* 1170) of the church of All Saints, Draycot, to the "communa" of the resident canons, i. 260.
Hurst (or Herst), a chapel in Sunning built in honour of S. Nicholas, though not consecrated, i. 280; without house or endowment, 281; list of service books and "ornaments," 281; Nicholas, described as "capellanus annuus," there, *ibid.*; a marble font there, *ibid.*; Richard, a chaplain there, in 1222, suspended by the dean for ignorance and insubordination, 305.
Hurstbourne, Thomas de, a dispute (*c.* 1191) settled between him and the prebendary of Burbage, i. 242, 263.
Hurstbourne (Hussebourn), see also "Burbage;" the church and tithes of the forest there given to the cathedral (*c.* 1115) by charter of Henry I., i. 201; confirmed to it by charter of Henry II. in *c.* 1160, 204; Simon de Petragor admitted as vicar in 1200, 240; chargeable with a pension of five marks annually to the prebend of Burbage, *ibid.*; disputes concerning the vicarage, &c. settled by Godfrey, bishop of Winton, in 1191, 242; and certified by Hugh, bishop of Coventry, in *c.* 1192, 266; deed of Henry III., in 1237, settling the patronage of the vicarage and its liabilities, 245; to be held always as an appendant to the prebend of Burbage, and chargeable with a pension of five marks, 246.
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Idmeston, a deed, dated 1282, modifying the charges on the vicarage, ii. 34.
Ignorance of the clergy in the thirteenth century, i. 303–6.
Illegitimacy, a disqualification for the episcopate, ii. 105.
Images, when to be covered up, i. 170; those of the blessed Virgin and of the patron Saint, one on either side of the altar. See pp. 252, 313. [See Rock's "Church of our Fathers," iii. 97, 268.]
Imber, tithes there belonging to the prebend of Lavington, ii. 30.
Incensing the altar,—see above under "Altar."
Inclusa (=an anchoress), see Glossary, *s.v.*
Indulgences, certain, of forty days, granted to visitors or benefactors of the church of Heytesbury, i. 343, 344.
Ingandeby, see "Yngandebi."

Ingulf, abbot of Abingdon, witnesses at Northampton (*c.* 1125) a charter of queen Matilda, i. 203.

Innocent III.,—see under "Popes."

Insula, Rob. de, one of the witnesses to the foundation charter of the cathedral, i. 200, *note*.

Interdict, the general, in the days of king John, alluded to, i. 306, 361.

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Invention of the Holy Cross, festival of (May 3), a double feast, i. 39; the procession in, i. 138. See also pp. 337, 343.

Investiture (lay), the quarrel and compromise on this subject between S. Anselm and Henry I., ii. xxxix.

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Ippolytus, festival of (Aug. 13), i. 115.

Irish bishops acting as suffragans,—Albinus acting as a "vicar" for the bishop of Lincoln, i. 304; see also pp. 306, 313.

Ivo, archdeacon of Derby, see under "Derby."

Ivy-Church (=Ederosum Monasterium), certain payments to be made to the brethren at Ivy Church, out of the church of Awelton for the due celebration of the "obit" of bishop Jocelin, i. 220; N. Prior of Ivy Church, consents to receive eight marks yearly in lieu of the claims of his monastery on the church of Sarum, 236.

J.

Jacobus, "magr," held the prebend of Preston, in 1226, ii. 74.

Jardun, Will., gives a "pallium" of silk to the cathedral, ii. 138.

Jocelin,—see "Sarum" (bishops of).

Jocelin, archdeacon of Chichester, witnesses charters of bishop Hubert, and of William, archdeacon of Dorset (*c.* 1190–4), i. 241, 244, 247.

Jocelin, bishop of Bath and Glastonbury (*c.* 1214), i. 361.

—— "capellanus," witnesses (*c.* 1180) a grant of the church of Chidingfeld to R. de Lechlade, i. 268.

Joel, archdeacon (*c.* 1108), attests the gift of the church of Teynton to the cathedral, i. 381.

John (King),—his disputes with Pope Innocent III., ii. xciv.; he is excommunicated and the country laid under an interdict, ii. xcvi.; he grants, in 1200, the church of Melksham to the cathedral, and secures the liberties of the church of Sarum, i. 210; grants the privilege of free election, in 1214, to the English church, 260.

John, "capellanus," witnesses, in 1223, a deed relating to the claims of the abbot of Westminster in certain tenements near S. Bride's, Fleet Street, i. 329; also one relating to a grant out of the prebend of Ruscomb, 324; in 1222, a deed exempting the churches of Swallowcliffe, and others, from archidiaconal jurisdiction, 338.

John, "capellanus episcopi," attests (*c.* 1226), a grant made by bishop R. Poore of a tenement at Baydon to Peter de Camerâ, i. 317.
—— "clericus de Essexiâ," with the dean, in 1231, on his inquiring into the incontinence of a vicar-choral, ii. 23.
—— "canon of Sarum," witnesses (*c.* 1160) a charter of bishop Jocelin confirming the grant of the church of Cannings to the "communa" of the cathedral, i. 218.
—— canon of Heytesbury (?), witnesses sundry grants to Heytesbury, i. 341, 345, 350.
—— bishop [of Bath ?], attests, in 1091, the foundation charter of the cathedral, and also the original "Institutio Osmundi," i. 200, 215
John,—"succentor," *q.v.*
John and Paul, martyrs, festival of (June 26), i. 114.
Johannis, Will., fil, "clericus," attests a deed concerning lands granted to the church of Heytesbury, i. 345.
—— Ernald, fil, witnesses a deed giving lands at Swallowcliffe to the church of Heytesbury, i. 350.
Jordan, treasurer of the cathedral,—see under "Treasurer."
—— "forestarius," attests, in 1219, a settlement concerning an exchange of lands at Wokingham, i. 357.
Josephus, "magr.," a canon of Sarum, present at a confirmation entered into (*c.* 1160) between the church of Sarum and Bath in regard to the chapel of Alveston, i. 245.
Joseph, a tenant of land at Shipton, *c.* 1130, i. 196.
S. Julian, festival of (Jan. 27), i. 114.
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Justina, festival of (Sept. 26), i. 114.
"Juvenis," Robertus,—the name occurs as that of a witness to two charters relating to the church of Swallowcliffe, i. 348, 350.

K.

Kamel, Walter, one of the witnesses to a deed, by which the church of Draycot, All Saints, was given to the "communa" of the resident canons, i. 260.
Karevill (Kanvill) John de, the holder at one time of the prebend of Betton (Bitton), i. 320; his gift to the cathedral, ii. 134.
S. Katharine, oil of, among the relics at Sarum, ii. 128.
Keinton, gift of the church there to the cathedral (*c.* 1160), by charter of Henry II., i. 204.
Kemes (or Kemesy), Bartholom. de, canon of Sarum and "seneschal" of bishop R. Poore, in 1226, i. 318; in chapter when the deed of "ordination" respecting Fordington was passed, 323; also, in 1223, when a grant made by Luke, holding the prebend of Ruscomb, was approved, 324; also at the confirmation of pensions to the church of Coutances out of that of Winterbourne Stickland, 326; also at the

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ratification of the claims of the abbot of Westminster on certain tenements in Fleet Street, 330; also when the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury were declared exempt from archidiaconal jurisdiction, 339; sanctioned with others, in 1219, an agreement touching an exchange of lands at Wokingham, 356; present, in 1225, at the first service in the new cathedral, ii. 37; at the granting of a subsidy to the king, in 1226, ii. 60; value of his prebend of South Grantham, ii. 71.
Kene, Walter, "clericus," one of the tenants, in 1220, at Sunning, i. 288.
S. Kenelm, festival of (July 17), i. 114.
Kent, Thomas de, "clericus," brings the "Text" offered by Hubert de Burgh, the justiciary, to the new cathedral, ii. 43.
Keneward, Henry, one of the witnesses to the certifying of the gift of the church of Teynton (*c.* 1108) to the cathedral, i. 381.
Keynsham, William, abbot of, one of the attesting witnesses to a deed, in 1173, by certain delegates appointed by the pope, settling disputes concerning lands at Potterne and Cannings, i. 254.
Knook (Cnuc), the chapel there annexed to the church of Heytesbury, i. 293; held by William, a deacon, in 1220, at a pension of four marks a year, *ibid*; built of wood, the chancel being covered with lead, and the nave with shingles, 295; founded, though not formally dedicated, in honour of S. Mary Magdalen, 295; a baptistry and two altars in the church; *ibid*; full list of books and vestments there, in 1220, i. 296.
Knuk, Rob. de, witnesses deeds bestowing lands on the church of Swallowcliffe, and some there on the church of Heytesbury, i. 348, 350.

L.

Lacock, confirmatory deed by bishop Bingham, 1229; respecting it, ii. 118; the same approved by the dean and chapter, 120.
Lacy, Gilbert de, canon of Sarum, styled, in 1226, "persona de Bedminster," i. 270; attests, in 1222, deed exempting the churches of Swallowcliffe, Figheldean, and Alderbury from archidiaconal jurisdiction, 338; present, in 1214, when the "Nova Constitutio" was framed, 380; present at the first service held in the new cathedral, ii. 37; value of his prebend of Rateclive (=Redcliff) in 1226, ii. 73; fined for non-residence, 76.
"Ladene,"—the name of some land in the prebend of Bedminster, i. 264.
Lakyng, Nicholas de,—see under "Sub-deans."
Lands, left for the repair of churches, i. 337; not to be alienated to any religious house without the license of the king, ii. 86.
"Langueland,"—the name of some land in the prebend of Bedminster, 264.

Lanter, J., witnesses a deed (*c.* 1226), relating to a hide of land at Cokeswell, appurtenant to the church of Faringdon, ii. 31.

"Larest,"—see Glossary, *s.v.*

Lasey, Walter de, attests at Falaise, in 1200, a charter of king John, securing the liberties of the church of Sarum, i. 212.

Laurentius, "Romanus," holds the prebend of Writhlington in 1226, ii. 73; fined for non-residence, ii. 76; gives a "pallium" of red satin to the cathedral, ii. 138.

Lavington [episcopi], the church there among the original endowments, in 1091, of the cathedral, i. 199; the tithes of Littleton granted to it by bishop Roger (*c.* 1139), 216; half a hide then bestowed on Walter Pas, described as "serviens episcopi," i. 321; the prebend called that of "Lavinton and Pottern" in 1226, ii. 70; some tithes at Imber belonging to the same, ii. 30.

Lechlade, R. de, grants the church of Chidingfield, with the chapel of Piperham (*c.* 1180) to G. de Lechlade, i. 268; two marks, payable annually from the same to the patron, 297; appoints "Richard, fil Ricardi," a similar pension being payable by him, 303; his institution to the same by the bishop of Winton, 302; confirmation of the same appointment by bishop Jocelin, and the dean and chapter of Sarum, 303.

Lega, Henr. de, "clericus," a witness at Ramsbury, in 1208, to a charter by bishop Herbert Poore, constituting the prebend of Okeburn, the same to be held by the abbots of Bec for the time being, i. 190.

Legacies, rule as to the appropriation of legacies bequeathed to the canons, or vicars, of the cathedral, i. 379.

Legate, the papal, "legatus apostolicus," form of prayer on receiving him, i. 144, *note*; as papal legate, William, Bishop of Ely, helps to settle a dispute, 1191, concerning the prebend of Hurstbourne, i. 242; also one, in 1191, concerning the church of Sombourn, 262, 263; definitely determines (*c.* 1192) the dispute about the church of Hurstbourne, 266.

Leicester, Robert, earl of, "justiciary" attests a charter of Henry II. (*c.* 1160), i. 206; also one of the same king (*c.* 1156) securing the ancient liberties to the churches of Heytesbury and Godelming, 238; one also of Henry I. confirming the gift of Teynton to the church of Sarum, 382.

Leicester, Will. de, "capellanus," a witness to a deed, in 1223, relating to the claims of the abbot of Westminster to a payment out of certain tenements near St. Bride's, Fleet Street, i. 329; also attests a deed (*c.* 1226) by which the prebend of Calne was annexed to the dignity of the treasurer, ii. 26; and one, in 1226, confirming a gift from the bishop to W. de Harpeham of the manor of Little Woodford, 29.

Leigh, near Bristol, the church there granted to the cathedral (*c.* 1160), by charter of Henry II., i. 203; exchange of lands there appurtenant to the prebend of Bedminster, 264.

Leministre (=Leominster), a cell of the abbey of Reading, ii. 49.

Len, Will. de, a canon of Sarum, attests, in 1222, a deed declaring the churches of Swallowcliffe and others free from archidiaconal jurisdiction, i. 338; present in chapter, in 1224, when an ordinance respecting drinkings upon Christmas was drawn up, ii. 22; present with the dean and others, in 1231, on the exercise of jurisdiction on an incontinent vicar, ii. 24; attests in (*c.* 1226) the deed annexing the prebend of Calne to the dignity of the treasurer, ii. 26; at the first service in the new cathedral, 38; in chapter at the granting of a subsidy for the king, 60; value of his prebend of Yetminster Prima, in 1226, 72; assents to the election of R. Bingham as bishop of Sarum, 108.

Lent, processions during, i. 128; the cross to be covered up in Lent, 292.

"Leo," a banner so called, used in processions at Rogation-tide; see Glossary, *s.v.*

Lesperunier, Hubert, the holder of a tenement under the bishop in the parish of St. Bride's, Fleet Street, i. 331.

Lexinton, R. de, appointed to the prebend of Rateclyve, in 1227, ii. 81; the appointment protested against by J. "Romanus," on behalf of the Pope, but after a long correspondence unwillingly sanctioned, 93, 96; he assents to the election of R. Bingham, in 1228, as bishop of Sarum, 108.

"Liber vetustissimus,"—an ancient book with a cross upon it, on which oaths were taken, i. 291.

"Librorum correctio,"—the correction of the books, part of the duties of the chancellor, i. 224.

"Lichfurlang," a plot of land in the parish of Frome Whitfield, i. 254.

Lideham, Walter de, attests a deed dated in 1179, settling certain disputes respecting lands at Potterne and Cannings, i. 254.

Lights, before the altar for the daily mass in honour of the Blessed Virgin, ii. 39.

Lincoln, Alexander, bishop of, attests a charter of queen Matilda (*c.* 1125) respecting the gift of Horton to the cathedral, i. 203.

—— Robert, bishop of, witnesses a charter of Henry I. (*c.* 1110) granting the tithes of forests, i. 206; also a charter (*c.* 1109) of Henry I. confirming the gift of the church of Teynton to Sarum, 382.

—— S. Hugh, bishop of, he refuses certain demands of the king, ii. lxxxix.; great reverence felt for his memory in the church of Sarum, ii. xc.

—— Rob. de, a canon of Sarum, attests a deed (*c.* 1192) declaring the churches of Lyme and Halstock free from archidiaconal jurisdiction, i. 243; also one (*c.* 1190) bestowing certain tithes on the church of Mere, 358.

Lindon, Ric. de, attests (*c.* 1226) a deed relating to gift of land held under the church of Farindon, ii. 31.

Lingeuf, Will. de, attests a deed respecting lands given to the church of Swallowcliffe, i. 348.

Linteia, Osbert de, a witness to a gift by Robert Giffard of lands to the church of Swallowcliffe, i. 348.

Lintes, Rob. de, a witness to a deed (*c.* 1190) declaring the churches of Figheldean and Alderbury subject to the treasurer, i. 242; also to a like deed by bishop Hubert (*c.* 1193) confirming the freedom of the churches of Lyme and Halstock from archidiaconal jurisdiction, 248.

Lists of canons,—see above under "Canons."

Litanies, procession at the greater, i. 140; the quinque-partite litany, 132; the septiform, *ibid.*

"Literator,"—a title applied to S. Ridell, a canon of Sarum, i. 380.

Littleberie, Martin de, a canon of Sarum, present in chapter, in 1262, when the dean certified that the bishop, Giles de Bridport, acknowledged the cathedral to be free from episcopal visitation, i. 354.

Littleton, the tithes there granted to the church of (Bishop's) Lavington, i. 217.

Loders, the church there granted as a prebend to the abbey of S. Mary, Monteberg, i. 226; value of the prebend in 1226, ii. 71.

Lof, Walter, a witness, in 1226, to a deed by which bishop R. Poore grants a tenement at Baydon to one Peter de Camerâ, i. 318.

Loke, Reginald, attests a deed (*c.* 1208) respecting the church of Frome Whitfield, as an appurtenance to the prebend of Cherminster, i. 256.

London, council held there in 1075, at which it was ordered that the sees of bishopries should be removed to larger towns and cities, ii. xix.; one held there, in 1143, for the protection of the clergy from various oppressions, ii. lvii.; council appointed to be held at St. Paul's, in 1225, for hearing the claims of the pope as to the reservation of prebends in favour of the church of Rome, i. 369; the same postponed in consequence of the necessary absence of the archbishop of Canterbury, ii. 45; form of summons to the said council, ii. 46; the reply given to the papal legate, ii. 51.

London, bishops of:

GILBERT, a witness to a charter of queen Matilda (*c.* 1125) respecting the manor of Horton, i. 203.

WILLIAM, attests a certificate by Godfrey, bishop of Winton, in 1200, respecting the vicarage of Hurstbourne, i. 240.

EUSTACE, issues, at the instance of Stephen, archbishop of Canterbury, in 1224, a summons to the bishops of the province to attend a council at London, to hear the claims of the pope, i. 370.

London, Rob. de, a canon of Sarum, attests (*c.* 1190) a gift by Eustace de Bailleul of certain tithes to the church of Mere, i. 358.

Londoniâ, H. de, a canon of Sarum, a witness (*c.* 1160) to a charter of bishop Jocelin, confirming the grant of the church of Cannings to the "communa," i. 218.

—— Thomas de; he witnesses (*c.* 1190) several charters respecting the freedom of sundry churches from archidiaconal jurisdiction, i. 242, 244, 248.

Long, Richard, of "Niweton," in Dorset, one of the jury to settle a dispute between the abbot of Abbotsbury and the rector of Helton, i. 373.

Longespée, William de, earl of Salisbury, a witness to a deed (*c.* 1215) by which William Talbot gives lands in Alderbury, Pitton, and Farleigh to the treasurer of the cathedral, i. 234; visits the new cathedral on his return from abroad, ii. 48; his sudden decease at Old Sarum shortly afterwards, and his burial in the cathedral, ii. 49.

Longo-Campo, H. de, a canon of Sarum, attests (*c.* 1208) a deed respecting the church of Frome Whitfield, i. 255.

—— Daniel de, a canon of Sarum, witnesses a deed (1222) declaring the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury exempt from archidiaconal jurisdiction, i. 338; present in chapter, in 1214, when the "Nova Constitutio" was framed, i. 380; in chapter, in 1218, when the charges on the vicarage of Britford were settled, ii. 34; present, in 1225, at the first service held in the new cathedral, ii. 38; excuses himself for absence when the question of a subsidy for the king was considered, ii. 61; value of his prebend of Stratton in 1226, ii. 73; fined, in 1226, for non-residence, 77.

Louis VIII., king of France, receives "the cross" from the papal legate, in 1226, ii. 49; his expedition against the count of Toulouse and subsequent death, *ibid.*

Loundres, Henry de, archbishop of "Dublin," *q.v.*

Lucas, magr., a canon of Sarum, present in chapter, in 1226, to consider the granting of a subsidy to the king, ii. 60; value of his prebend of Cumbe, ii. 73. See also under "Luke."

Luddoc, Adam, witnesses a deed respecting land granted to the church of Heytesbury, i. 345.

—— Radulf, "clericus," another witness to the same deed, *ibid.*

—— John, attests a deed granting eightpence annually to each of the four canons of Heytesbury, i. 346.

—— Walter, witnesses like deeds relating to grants to the canons, and the brotherhood, of Heytesbury, i. 346, 347.

Ludeia, Osbert de, attests a grant of lands to the church of Swallowcliffe, i. 348.

Ludovicus (=Louis, *q.v.*)

Ludyngton, Will. de, attests the "ordination" of the chantry founded at the altar of S. Andrew, in 1256, by R. de Hertford, dean of Sarum, i. 391.

Luke, a canon of Chichester, attests a settlement (*c.* 1216) of a dispute concerning Sombourn, i. 259.

Luke, a canon of Sarum holding the prebend of Ruscomb, and dean of S. Martin's, London, makes a grant of half a hide, in 1223, to Stephen "fil. Estmundi" out of Ruscombe, i. 323; present at the first service in the new cathedral, ii. 37; brings the "text" offered by Hubert de Burgh, the justiciary, to the cathedral, ii. 43.

Luke [de Winton], apparently the same as "Thesaurarius regis," ii. 77; as canon of Sarum, assents, in 1222, to the exemption of the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury, from archidiaconal jurisdiction, i. 339; attests, in 1226, a grant out of the manor of Little Woodford to W. de Harpeham, ii. 29; endows the chaplain at Blewbury out of his prebend, 32; present at the first service in the new cathedral, 38; in chapter when the question of a subsidy for the king was considered, 60; sent as "proctor" for the chapter to attend the council held in London touching the same, ii. 63; value of his prebend of Blewbury in 1226, 71; fined for non-residence, 77; assents to the election of R. Bingham as bishop of Sarum, 106.

Lulworth, in Dorset,—"ordination" of the church there in 1225, ii. 26.

Lusoriis, Walter de, attests a deed by which Gerard Giffard endows a chantry-priest at Heytesbury, i. 351.

Luvell, Philip, a witness (*c.* 1225) to a deed respecting the church of Blewbury, and the right of the "clerk" appointed to the same to installation as a canon of Sarum, i. 327.

Lyme (Regis), in Dorset; the church exempt from archidiaconal jurisdiction, i. 243, 247; the prebend held (*c.* 1192) by Simon "fil. Roberti," 247; held, in 1226, by S. "Romanus," ii. 73.

Lyss, near Petersfield, Hants; the church there granted by charter of king Stephen (*c.* 1138) to the cathedral, i. 192.

M.

"Magister scholæ,"—a title of the chancellor of the cathedral, i. 192.

Magnus, magr., a canon of Sarum, present in chapter, in 1214, when the "Nova Constitutio" was framed, i. 380.

Major pars altaris,—see under "Altaris."

Malenny, Will., a witness (*c.* 1160) to the deed by which Walter of Salisbury gives the manor of Torleton to the cathedral, i. 237.

Malet, Hugo, "miles," attests a confirmation, in 1223, by the dean and chapter, of certain pensions out of the church of Winterbourn Stickland to the church of Coutances, i. 326; also one confirming a grant of bishop R. Poore, in *c.* 1226, of a tenement at Baydon to Peter de Camerâ, 318; also one, in 1223, relating to the claims of the abbot of Westminster on certain tenements near St. Bride's, Fleet Street, 330.

Malewyn, Joane,—an anchoress or recluse, at Britford; certain payments due to her out of some land at Stratford appurtenant to the prebend of Grantham, i. 259, *note*. See also Glossary, under "Inclusa."

Malmesbury, a messuage there given to the cathedral, by R. de Brinkworth, for finding a "taper to burn before the relics" on festivals, i. 234.

Mandeville, Will. de (earl), present in the new cathedral, in 1226, at the burial of William Longespée, earl of Salisbury, ii. 48.

Manestune, Symon de, custodian of the chapel of Sindlesham, in Sunning, in 1220, i. 277.

Manningford (Manegesford), among the possessions of the abbey of S. Wandragesil, i. 231; this was Manningford Bohun, a dependency of the parish of Wilsford.

Manor Court, one held at Helton, in Dorset, to decide matters in dispute between the rector there and the abbot of Abbotsbury, i. 373.

Mappodre (Maupodre, Mapeldra), Ric. de, a canon of Sarum, attests several charters in 1223, i. 323, 324, 326; also one, in 1222, exempting the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury from archidiaconal jurisdiction, 339; also one, in 1226, relating to a grant of the manor of Little Woodford, ii. 29; present at the first service in the new cathedral, 38; in chapter when the question of a subsidy to the king was discussed, 60; value of his prebend of Grimston, in 1226, 71; he assents, in 1228, to the election of R. Bingham as bishop of Sarum, 108.

"Mara" (=*palus*, or *marsh*), the name of land at Wilton bestowed on Heytesbury, i. 337; said to have been given (*c.* 1140) by the empress Matilda, 345; apparently first of all granted by one Peter (*c.* 1125) described as "clericus de Scõ Martino," for the purpose of building houses, or cells, 349.

Marcus and Marcellianus, festival of (June 18), i. 114.

Marcus and Marcellinus, festival of (October 7), *ibid.*

Marcellinus, festival of (June 2), *ibid.*

Marcher, Ric., a witness to a deed by which Gerard Giffard endows a chantry-priest at Heytesbury, i. 351.

"Marescal," Jordan,—a messuage granted to him near St. Bride's, in Fleet Street, i. 331, 332; he is appointed "custos" of the bishop's house in London, ii. 24.

Marescal̃ (Marshall) William, earl of Pembroke, attests a deed of Godfrey, bishop of Winton, in 1200, respecting the vicarage of Hurstbourn, i. 240; present, in 1226, at the burial of William Longespée, earl of Sarum, in the new cathedral, ii. 48.

—— Joh., witnesses a deed (1200) respecting the vicarage of Hurstbourn, i. 240.

"S. Mariæ Ecclesiâ," Will. de, witnesses a charter of bishop Hubert confirming the churches of Cannings and Britford to the "communa" of the cathedral, ii. 223.

Marisco (Marsh), R. de, bishop of Durham, his decease, in 1226, at Peterborgh, ii. 54.

Marlborough (Merleberg); the churches there among the original endowments, in 1091, of the cathedral, i. 199; the gift confirmed (*c.* 1160) by charter of Henry II., 205; together with the church of Blewbury conferred on the "communa" of the resident canons, 216; the prebend called that of Marlborough and Blewbury, 327; the churches of S. Mary and of S. Peter, 328; king Henry III. detained by sickness at Marlborough, ii. 45.

Marriage, the rights of a lord of a manor in regard to it, i. 285 *bis*. See also Glossary, under "Maritagium."

Marriage of clergy, instances of this, i. 275, 289, 359.

Marshal, William, earl of Pembroke,—see under "Marescal̃."

Martel, Galfrid, a witness (*c.* 1108) to a deed concerning the gift of the church of Teynton to the cathedral, i. 381.

S. Martin, altar of, in the cathedral, a large mortar, found by the treasurer, to be kept burning before it each night, i. 12; in the octave of the festival the invitatory to be sung by two, i. 115.

Scō Martino, Godefr. de,—a grant by him (*c.* 1098) of tithes at Childewik (=Chaddenwich), in the parish of Mere, to the church of Sarum, i. 215.

—— Thomas de, as a canon of Sarum, in 1228, assents to the election of R. Bingham as bishop, ii. 109.

Martinianus, festival of (July 2), i. 114.

Mass, on the celebration of, i., xxxvi.; mode of executing the office on the first Sunday in Advent, i. 147; adaptation of the same to other Sundays, 156; on the first Monday in Advent, 158; adaptation to other week-days, 160; the first, second, and third on Christmas Day, 165; adaptation to other feasts with "ruling of choir," 168; its celebration on feasts of three lections, 169. See also "Missa."

Mass, various times of (a), before Tierce, i. 160, 168; after Tierce (=parochial mass), i. 146; before Sext, 140; after Nones, 128, 168; during Lent, 162; daily in the cathedral in honour of the Blessed Virgin, ii. 39; sundry endowments for the same, *ibid.*

Matilda (queen), attests a deed of her husband Henry I. (*c.* 1130), giving lands at Shipton and Bricklesworth to the chancellor of the cathedral, i. 196; bestows lands in Sarum and Wilton on the cathedral, 202; attests the gift of the church of Calne as a prebend to the cathedral, 239.

Matilda (empress), record of a charter respecting the gift of Titherington to the church of Heytesbury, i. 293; she augments two of the prebends at Heytesbury (*c.* 1140) for the better serving of the chapel of Titherington, 340; grants houses and lands at Wilton to the church of Heytesbury, 345.

Maundy-Thursday (see Glossary, under "Cœna Domini"),—processions on, i. 130; lighting of candles, 174; consecration of the holy oils, 176; reception of penitents, 130.

Maupodre,—see "Mappodre."

Maurice, bishop of Winchester, one of the witnesses, in 1091, to the foundation charter of the cathedral, and also to the "Institutio Osmundi," i. 200, *note*, 215.

Mazo, Thomas, a witness to deeds respecting the church of Swallowcliffe, i. 342, 348.

Meis̃, Philip de, a cope of his preserved in the cathedral, ii. 130.

Melen, Walter de, "comes" a witness (*c.* 1138) to a grant by king Stephen of the churches of Odyham and Bricklesworth to the chancellor of the cathedral, i. 192.

Mellent, Robert, earl of, witnesses (*c.* 1110) a charter of Henry I. granting tithes of certain forests to the church of Sarum, i. 206.

Melksham, the church granted by charter of king John, in 1200, to the cathedral, i. 210; the said church to be under the jurisdiction of the archdeacon, 338; value of the same, in 1226, as property belonging to the "communa,' ii. 75.

Meones, Joh. de, "clericus," witnesses (*c.* 1190) a deed conferring certain tithes on the church of Mere, i. 358; as a canon of Sarum, present in chapter, in 1214, at the framing of the "Nova Constitutio," 380.

Mere, Arnold de, "mercator," a witness (*c.* 1227) to a grant of a messuage at Mere, by W. de Wanda, the dean, i. 319.

—— Walter de, attests a grant (*c.* 1226) of a tenement at Baydon to Peter de Camerâ, i. 318.

Mere—half of the church there among the original endowments of the cathedral in 1091, i. 198; confirmed to it by charter of Henry I. (*c.* 1115), 201; also by charter of Henry II. (*c.* 1158), 204; the church dedicated to St. Michael, 358; visitation of the church by the dean in 1220, 290; three altars, dedicated to the blessed Virgin, to St. Thomas the Martyr, and to St. Mary Magdalen in it, 290; list of books and vestments found there, 291; a tower with four bells, 291; a messuage granted (*c.* 1227) there to Reginald "fil. Edithæ," 318 some tithes at Deverel claimed, in 1199, as belonging to the church of Mere, 354; land at Burton in Mere-granted to the church there, 357; certain tenements and tithes granted to it in like manner (*c.* 1190) by Eustace de Bailleul, 358.

Merton, the canons of, their rights to certain pensions from the churches of Tarrant Kaynes, Combe, and Somerford, in Dorset, ii. 28.

—— Will. de, a canon of Sarum,—see under "Berks" (archdeacons of).

—— Walter de, attests a declaration, on the part of R. de Wykehampton, dean, in 1262, that the cathedral is free from episcopal visitation, i. 354.

Mewy, W. de,—as one of the representatives of Serlo, the founder of the same, he renounces all right in the prebend of Teynton, i. 382.

S. Michael, both feasts in his honour to be observed (1) that of "S. Michael and all Angels" (Sep. 29); and (2) that of "S. Michael in monte tumbâ" (Octob. 16), i. 37, 78.

Middleton, Hugo de, a canon of Heytesbury, i. 292, 313.

Milo, magr, attests, in 1173, a deed by which certain papal delegates settle disputes concerning lands at Potterne and Cannings, i. 253.

Minor pars Altaris,—see under "Altaris."

"Missa in capitulo," to be said for the faithful departed, i. 160; not to be said at Eastertide, 162; the mass "de festo," and also "de jejunio," on feast days in Lent, 168.

"Missæ secretum," i. 155.

Mitre, to be worn on certain days by the bishop i. 118; in the procession on the first Sunday in Advent, and other Sundays, 119.

Modestus and Vitus, festival of (June 15), i. 114.

Moiun, Joh. de; witnesses (*c.* 1215) a deed, by which William Talbot grants lands and rights in Alderbury, Pitton, and Farleigh, to the treasurer of the church of Sarum, i. 234.

"Molendarii," (Robert, fil.), one of the tenants at Tiwersleigh (1220), a dependency of Godelming, i. 298.

Monasterio, Reginald, de albo,—see "Albo Monasterio."

Monasteriis, Robert de, attests (*c.* 1208) a settlement of disputes respecting the church of Frome Whitfield, i. 256.

Monmartiñ, Will. de, attests several deeds respecting lands given to Swallowcliffe, i. 342, 348, 350.

Monteberg, Roger, abbot of S. Mary, grants, in 1213, the churches of Poorstock and Fleet to the church of Sarum, i. 225; the church of Loders and chapel of Bradpole granted as a "prebend" to the abbot for the time being, entitling him to a "stall in choir" and "voice in chapter," i. 225; the abbot required to provide a vicar in priest's orders to minister in the cathedral, 226; his "procurator" excuses himself from attending the chapter for considering the granting a subsidy to the king, ii. 61; value of his prebend of Loders, in 1226, ii. 71.

"Mortuorum vigilia,"—see below under "Vigils."

Mother churches,—the rights of them jealously protected, see i. 278, 307.

Mott, Ric. de la, a canon of Sarum, present in 1228 at the election of R. Bingham, as bishop, ii. 109.

Moyses, "magr̃," one of the witnesses, in 1173, to a deed settling certain disputes concerning lands at Potterne and Cannings, i. 254.

"Muliercula,"—see above under "Emeline."

Muleborne (=Milbourn.) Henric., de, one of the jurors for settling a dispute between the rector of Helton (in Dorset) and the abbot of Abbotsbury, i. 373.

Munbiṽ, Gerard de, attests a grant made by bishop R. Poore (*c.* 1226) of a tenement at Baydon to Peter de Camerâ, i. 318.

"Munus Benedictionis,"—see under "Abbots."

N.

Nabor and Nazarius, festival of (June 12), i. 114.

Nativity of the blessed Virgin, an annual fair granted by charter of Henry I. to the canons of Sarum to be held yearly (from Sept 3–9), three days before, and three days after, the festival, i. 202.

Nazarius, see under "Nabor."

Nazo, Godefrid, attests a deed conferring lands at Swallowcliffe on the church of Heytesbury, i. 350.

Netheravon, the church granted to the cathedral (*c.* 1115) by charter of Henry I., i. 201; confirmed by charter of Henry II. (*c.* 1158), i. 204; value of the prebend there, in 1226, which was held by Roger "magr̃," ii. 72.

Netherbury (in Dorset), the manor there among the original endowments, in 1092, of the cathedral, i. 198; value, in 1226, of the two prebends, (1) Netherbury in ecclesiâ held by R. de Worth, (2) Netherbury in terrâ held by R. "Scotus," ii. 72.

Neville, Nicholas de, presented by king Henry III. to the church of Hurstbourn, i. 245.

New Forest, tithes in it granted to the cathedral by charter of Henry I. (*c.* 1115), i. 201, 206.

Nicasius, the festival of (Octob. 11), i. 116.

St. Nicholas, chapel of, on the bridge at Harnham, a composition respecting it in 1260, ii. 35; the dean and chapter always to have one "brother" in the hospital, 36; during a vacancy in the see the appointment of the master, and the general custody of the hospital, to be in the hands of the dean and chapter, 36.

Nicholas, a witness (*c.* 1208) to a deed settling disputes as to the church of Frome Whitfield, i. 254.

—— described as "*submonitor*" of the chapter of Guildford, i. 297. See Glossary under "Submonitor."

"Scõ Nicholao," Laurent. de, a canon of Sarum, holding the prebend of Fordington, and in virtue of it presenting Rob. de Dorcestria, in 1222, to the vicarage, i. 322.

Nigel, bishop of Ely. See under "Ely."

—— a canon of Sarum, holds the church of South Alton in 1155, i. 219; one of the name held the church of Calne (*c.* 1115), i. 239.

Nonant, Hugh de, bishop of Lichfield,—he borrowed from the "book of Osmund" when enacting statutes and ordinances for his own cathedral, i. xvii.; arbitrator in a dispute, in 1191, respecting Hurstbourne, i. 262.

Non-residence, penalties of—enforced against sundry canons, ii. 76.

Norhamton, Henry de, a witness to a charter by bishop Jocelin (*c.* 1175) respecting the chancellorship, i. 224.

Norrens̃ (Norreis), attests (*c.* 1190) a deed of gift of certain tithes to the church of Mere, i. 358; present in chapter (*c.* 1218) when the charges on Britford were settled, ii. 34.

Normand̃, Rob. de, he witnesses (*c.* 1170) the grant of the church of Draycot (All Saints) to the "communa" of the resident canons, i. 260.

Northampton, a charter of queen Matilda dated there (*c.* 1125), i. 203.

Norton, Edward "sacerdos" de, witnesses (*c.* 1150) a charter endowing the four canons of Heytesbury, i. 340.

—— "presbyter" de, one of a jury (*c.* 1130) determining that the church of Hull (Hill Deverel) was appurtenant to the prebend of Heytesbury, i. 349.

"Nova Constitutio." See above under "Constitutio."

Novilla, Hugo de, a witness to a deed, in 1200, respecting the vicarage of Hurstbourne, i. 240.
"Novum Templum," a charter of king John dated there in 1214, i. 361.
"Nutrimenta animalium,"—no tithe payable on them, i. 365.

O.

O, the antiphons in, to be sung before Christmas-tide, ii. 22. See Glossary, *s.v.*
"O Sapientia," the first of such antiphons, sung on December 16, after the office of compline, ii. 9.
Oath, taken at Mere on a very ancient book, with a cross fixed on the same, i. 291.
"Obit,"—see also Glossary, *s.v.*, and above under "Anniversary,"—none to be celebrated for any whose names are not entered in the "martyrologium," i. 184; one hundred poor to be fed on the obit of bishop Jocelin, 228; remuneration of priests celebrating for deceased bishops, ii. 22.
Odo, bishop of Ramsbury, promoted in 942 to the see of Canterbury, i. 335.
Odyham (in Hampshire), the church there granted by charter of king Henry I. (*c.* 1115) to the cathedral, i. 201; the grant confirmed by charter of king Stephen (*c.* 1138) and annexed to the dignity of the chancellorship, i. 192; charter of Henry II. (*c.* 1158) confirming previous grants, i. 204.
Offenders, the punishment of, i. 20. See also, ii. 23.
Oils, the consecration of them on Maundy-Thursday, i. 174.
Okeburn, constituted a prebend, in 1208, for the abbots of Bec, i. 189; its value in 1226, ii. 71. See also under "Hungerford."
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Oscot (=Eastcote?), land there belonging to the prebend of Marlborough and Blewbury, i. 328.

Oseti, Philip, fil., witnesses a grant of lands, by Robert Giffard, to the church of Swallowcliffe, i. 342.

Osget, witnesses a grant made (*c.* 1150) to the four canons of Heytesbury, i. 340.

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—— "clericus," attests a deed (*c.* 1145) by which Isabel de Toeni gives land to the church of Durnford S. Andrew, i. 266; and one also (*c.* 1160) by which the manor of Torleton is given to the cathedral, 237.

Osmundi, R. fil., his name is to a deed (1173) settling disputes touching Potterne and Cannings, i. 253.

—— Walter, fil., "miles," a holder of land (*c.* 1130) at Hull (Hill Deverel), under Elyas Giffard, i. 349.

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"Scō Pancratio," Rob. de, a canon of Sarum, he witnesses (*c.* 1160) a deed respecting the grant of land in Sunning by bishop Jocelin, i. 249.

Pantel̃, Pet. de, one of the attesting witnesses to a charter of king John (1200) securing the liberties of the church of Sarum, i. 212.

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Papal delegates,—the chancellor and sub-dean of Wells appointed (*c.* 1216) to hear and decide the dispute between the chapter of Sarum and R. de Stokes, as to claims on the church of Sombourn, i. 256.

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Pas, Walter, described as "serviens episcopi" (*c.* 1228), land given to him for life at Lavington, i. 321.

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Pasturel, Ricard, a holder of land (*c.* 1229) belonging to the fee of the earl of Lincoln at Wivelsford, i. 265.

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"Pelliparius" (=tanner,—"qui preparat pelles"), Nicholas, a holder of land at Mere, i. 320.

Pembroke, William Marescall̃, earl of, witnesses, in 1200, at Porchester, a deed certifying the admission of Simon Petrager to the vicarage of Hurstbourne, i. 240.

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"Penitentiarius" (=confessor), G., a canon of Sarum, holding this office, present at the election, in 1228, of R. Bingham to the see of Sarum, ii. 108.

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Periton, Adam de, attests (*c.* 1225) a deed regulating the patronage of the church and prebend of Blewbury, i. 328.

"Personæ Quatuor," the four chief dignitaries of the cathedral, their seats in choir the four terminal ones, i. 20, 166 ; required to be always resident, 18, 213 ; the proceeds of their prebend to be reserved to their representatives for one year after death, ii. 19.

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Peter, "capellanus," witnesses, in 1208, the charter of bishop Herbert Poore, constituting the prebend of Okeburn, i. 190.

Peter, "clericus," a holder of land (*c.* 1220) in the manor of Sunning, i. 288 ; one, so named, the holder (*c.* 1150) of lands at Wilton, afterwards given to the church of Heytesbury, i. 337.

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Petri Galfrid., fil., attests, in 1191, the settlement of a dispute respecting the prebend of Hurstbourne, i. 243.

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—— canon of Heytesbury, i. 294, 297 ; styled "persona" of the church of Heytesbury, i. 346.

—— abbot of Sherborne, present in chapter as a canon, in 1222, when the exemption of the churches of Swallowcliffe, Westbury, Figheldean, and Alderbury from archidiaconal jurisdiction was declared, i. 339.

—— "capellanus" at Wokingham in 1222, i. 305.

—— "pincerna," he attests (*c.* 1106) the deed by which Walter of Salisbury bestows the manor of Torleton on the cathedral, i. 237.

Philippi, Johannes, fil., a witness, in 1237, to a deed of Henry III. respecting the patronage of the vicarage of Hurstbourne, i. 246.

Picot, Peter, the holder of the church of Hinneton (Homington?) by concession of Hugh Bovet, canon of Sarum and archdeacon of Baieux i. 235; a canon of Sarum, holding the prebend of Warminster, in 1222, i. 338; present in chapter at the declaration of Westbury, and other churches, being free from archidiaconal jurisdiction, 339; acts as the "procurator" of the chapter, i. 258; witnesses a deed respecting the claims of the abbot of Westminster on certain tenements in S. Bride's, Fleet Street, 330; assists the dean, in 1231, in exercising discipline on an incontinent vicar-choral, ii. 24; witnesses a charter annexing the prebend of Calne (*c.* 1226) to the treasurership, 26; in chapter (*c.* 1218) when the "charges" on Britford were settled, 34; present at the first service in the new cathedral, 38; in chapter, in 1226, when the subsidy to be granted to the king was discussed, 60; value of his prebend of Warminster, in 1226, 73; consents to the election of R. Bingham, in 1228, as bishop of Sarum, 109.

Pimperlegh, Galfrid. de, a witness to a grant by the dean, W. de Wanda, of a messuage at Mere to Reginald "fil. Edithæ," i. 318.

"Pincerna,"—Philip (i. 237); Ricardus (i. 357), sign charters. See also Glossary, *s.v.*

—— (*sc.* Episcopi), Walter, i. 234; attests a deed of gift by William Talbot (*c.* 1215) of lands in Alderbury, &c. to the treasurer of the church of Sarum.

Pipard, Will., a witness, in 1223, to a grant made by Luke, prebendary of Ruscomb, to Stephen "fil. Estmundi," i. 223.

Piperham, chapel of, annexed to the church of Chidingfield (*q.v.*), and granted to Galfrid. de Lechlade, i. 268, 301, 303.

"Pistor," Will., "serviens," attests a charter (*c.* 1208), respecting the church of Frome Whitfield, i. 254.

Pitton (Putton), the church there granted by William Talbot (*c.* 1215) to the treasurer of the cathedral, i. 233. See also under "Alwardbury."

Plegmund, archbishop of Canterbury, constitutes, in 909, additional bishoprics in Wessex, and consecrates seven bishops in one day, i. 335.

Pluralities,—see under "Bello-fago," R. de.

Ponte, Simon de, an ancient owner of land at Lavington, i. 321.

—— Daniel de, a canon of Sarum (*c.* 1175), witnesses a deed by bishop Jocelin respecting the endowment of the chancellorship, i. 224; his cope treasured up in the cathedral, ii. 129.

—— Gilbert de, attests (*c.* 1215) a deed by William Talbot, giving lands in Alderbury to the treasurer, i. 233.

Ponte-arche, Will. de, a witness (*c.* 1125) to a charter of queen Matilda confirming the gift of the manor of Horton to the cathedral, i. 203.

Poor,—one hundred poor people to be fed at the anniversary of bishop Jocelin, i. 228.

"Poore," meaning of the surname, ii. lxxxiv.

—— Herbert. See under "Sarum" (bishops of).

Poore, Richard. See under "Sarum" (bishops of), and also under "Deans."

Poorstock (in Dorset), the church there granted, 1213, by the abbot of S. Mary, Monteberg, to the church of Sarum, i. 225.

Popes,—"bulls" and "letters" of:—

Lucius II., confirming, in 1144, the right of the church of Sarum to the prebends of Marlborough, Blewbury, Shipton, and Uffington, i. 384.

Alexander III., confirms (*c.* 1165) the various donations and concessions made to the church of Heytesbury, i. 294, 352.

Innocent III., on free election in the English church in 1214, i. 360; appoints arbitrators as to certain tithes at Deverel, claimed as appurtenant to the church at Mere, in 1199, i. 354; on privileges conceded to the abbey of Abingdon, i. 364.

Honorius III., gives his sanction, in 1219, to the removal of the cathedral from Old to New Sarum, ii. 5; a letter, in 1226, to Otho, his legate in England, touching the promised help of the emperor Frederick II. in the holy war of Palestine, i. 192; concerning sundry privileges conceded to the abbey at Abingdon, i. 362–4; sanctions, in 1224, the appropriation of the prebend of Teynton to the "communa" of the resident-canons, i. 365; decrees that the statute requiring the non-resident canons to pay one-fifth of the value of their prebends to the "communa" of the residentiaries be enforced, i. 366; demands, in 1225, a reservation of prebends in each cathedral church in favour of the church of Rome, i. 367; asks, in 1227, for a subsidy for the expedition to the Holy Land, ii. 77.

Gregory IX., protests, in 1227, against jurisdiction being exercised over a cardinal, i. 385; sanctions formal inquiry being made, in 1228, with a view to the canonization of bishop Osmund, ii. 87; confirms royal and other gifts bestowed on the cathedral, ii. 89; asks for a prebend or benefice for his nephew Thomas de Scō. Stephano, i. 389; claims, in 1230, through J. "Romanus," sub-dean of York, the appointment to the next vacant prebend, ii. 82; nominates, in 1228, Richard Poore to the see of Durham, ii. 90; letter concerning the same to the archbishop of Canterbury and others, ii. 91; letter to J. "Romanus," touching the appointment of R. de Lexinton to the prebend of "Rateclyve," ii. 81, 93; approves, in 1228, of the election of R. Bingham as bishop of Sarum, ii. 143; denounces the emperor Frederick II. and asks for *tenths*, ii, 144, writes to his chaplain S., urging diligence in collecting and enforcing the payment of the *tenths*, ii. 147; explains to the bishop of Sarum and others, on what tenths should be demanded, and enjoining promptness in payment, ii. 147; confers on S., his chaplain, power to absolve from certain crimes, ii. 148.

Alexander IV., sanctions, in 1254, the exchange of the prebend of Horton, then held by the bishop, for that of Potterne, i. 196.

Port, Rob. de, a witness (*c.* 1215) to a deed by which William Talbot grants lands at Alderbury, &c. to the treasurer of the church of Sarum, i. 234.

Porter, Ricard, attests a confirmatory deed (*c.* 1180) of Alicia, abbess of Wilton, respecting gifts to the church of Swallowcliffe, i. 347.

Poterne (Potterne), constituted, in 1254, the bishop's prebend instead of Horton, i. 197 ; the church there among the original endowments of the cathedral, 198 ; exchange of lands there (*c.* 1150), with others belonging in the same to Arso, the dean, i. 239 ; certain disputes concerning lands at Potterne and Cannings, in 1173, settled by delegates appointed by the pope, i. 253 ; the prebend of "Lavinton and Potterne" held, in 1226, by Elias de Deram, ii. 70.

—— Nicholas de, carries letters from Henry III. to the bishop of Winton, respecting the receiving of the subsidy from churches in his diocese, ii. 75.

Poulshot (near Devizes), the church there conveyed by William, abbot of Bec (*c.* 1200), to the bishop and church of Sarum, i. 229.

Prayers, on receiving a legate or bishop, i. 144, *note*.

Prebends. See also Sarum (bishops of), "Horton," and "Potterne." Visitation of them by the dean, i. 379 ; value and taxation of them in 1226, ii. 70 ; some in the gift of the representatives of founders, or to be bestowed on founders' kin, i. 381, 383 ; rules as to the apportionment of effects on decease of a canon, i. 199, 375 ; reservation of prebends demanded for the church of Rome, i. 366 ; two prebends held "by dispensation" by one and the same person, i. 217 ; two in each cathedral demanded for the church of Rome, ii. 53 ; the claim resisted or evaded, ii. 54.

Precentor (Cantor), one of the "Quatuor Personæ," ranking next after the dean, i. 214 ; his office and dignity, i. 6 ; his duties, *viz.*, to appoint the lections, regulate the singing, table the chanters and services at the altar, to be present at all double feasts, to help in ruling the choir, to attend to the discipline and instruction of the boys, to "set for" the bishop all chants to be commenced by him, i. 7.

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Hubert, witnesses, as "Cantor," a grant made (*c.* 1098) by G. le Scō. Martino of certain tithes at Chadenwich to the church of Sarum, i. 215.

Henry, attests (*c.* 1155) a deed by bishop Jocelin respecting the chapel of Alveston, and the prebend of Bedminster, i. 245.

Walter, witnesses a donation by bishop Jocelin (*c.* 1180) of half a virgate of land in Wanborough to one Segar, i. 227 ; also (*c.* 1190) a declaration that the churches of Figheldean and Alderbury are subject to the treasurer, i. 241 ; also one (*c.* 1192) declaring the churches of Lyme and Halstock exempt from archidiaconal jurisdiction, 243, 247 ; also one settling a dispute (*c.* 1192) respecting the church of Hurstbourne, i. 267 ; also one reciting the gift, by Eustace de Bailleul, of certain tithes to the church of Mere, i. 358.

Robert, attests (*c.* 1213) a deed by Henry Esturmi respecting the church of Burbage, i. 252 ; approves the decree, in 1214, concerning the "Nova Constitutio," i. 379 ; present in chapter, in 1222, when

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the ordinance was passed exempting the churches of Swallowcliffe, Westbury, and others from archidiaconal jurisdiction, i. 339.
Thomas de Disci, a canon of Sarum (*c.* 1216) and party to a deed of that date respecting an annual pension payable out of the church of Sombourn, i. 258 ; dies in 1218, holding at that time the prebend of Heytesbury, ii. 9.
William de Wanda, (see under "Deans,") appointed at Advent, 1218, in succession to T. de Disci, both in his dignity and his prebend, ii. 9 ; he goes, in 1219, to the diocese of London, as collector of alms for the new cathedral, 12 ; elected dean in, 220.
Richard, present at a chapter meeting, in 1222, when sundry statutes were passed concerning residence, the disposal of the effects of deceased canons, the rule for building houses, &c., ii. 19–21.
Galfridus, present in chapter, in 1224, when an ordinance was passed respecting the customary drinkings before Christmas, ii. 22 ; attests, in 1226, a deed confirming the annexation of the prebend of Calne to the dignity of treasurer, ii. 25 ; present at the opening of the new cathedral in 1225, ii. 37 ; in chapter, in 1226, when the "subsidy" for the king was considered, ii. 60; value of the prebend of Wurth (Highworth), which he held, ii. 70.
Roger,—consents, as a canon of Sarum, in 1224, to the ordinance of chapter respecting the drinkings at Christmas, ii. 22 ; as such, he was also present, in 1225, at the first service in the new cathedral, ii. 38 ; as precentor, he consents, in 1228, to the election of R. Bingham as bishop of Sarum, ii. 107 ; held the prebend of Netheravon, ii. 72.

Prestes-mede, the name of a meadow at Sunning, i. 285.

Preostewde (=Priestwood), the name of a wood in or near Alderbury, i. 208.

Presbytery, the laity at times admitted into a portion of the "presbytery" of the cathedral, i. xxxii, 118; the south door of, i. 92, 134; "in '*medio* presbyterii ;" meaning of the term, i. xxxiii.

Presbyters, matters certified on the oath of three, i. 352.

Preschet (= Preshute), next Marlborough, the church there an appurtenance to the prebend of Blewbury and Marlborough, i. 328.

Preston (in Dorset), the prebend there held, in 1226, by "Magr." Jacobus [de Vercelli], ii. 74.

Priests, ignorance of, in the thirteenth century, i. 303–305 ; married, i. 275, 289, 359 ; usually buried in their sacred vestments, i. 275.

Primus and Felicianus, festival of (June 9), i. 114.

Processions, general remarks on, i. xxxiv.; on Advent Sunday, i. 118; adaptation of the order to other Sundays, 120; on Christmas Day, 123; adaptation of the same to the festivals of nine lections, 124; on Easter-Day, 126; on Ascension-Day, 126; on Whit-Sunday, 128; on Ash-Wednesday, 128; on week-days in Lent, 129; on Maundy-Thursday, 130; on Easter-eve, to bless the fire, 132; to

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Processus and Martinianus, festival of (July 2), i. 114.
Proctors (Procuratores), of canons for voting in chapter, ii. 109, 110; appointed to represent the chapter in the council of London, in 1226, ii. 63; instructions given to them, 64.
Prostration (in choir), when to be observed, i. 32; to be omitted in vigils of the dead, i. 180.
Prothasius and Gervasius, festival of (June 19), i. 114.
Provincial chapter, one held in the church of Hill Deverel (*c.* 1156), i. 351.
Pueri (= choristers), their place in choir, i. 22; divided into "pueri "*canonici* and *non-canonici*," the former being those on the foundation, the latter the probationers, i. 23, 58.
Puerius, Hugo, attests, in 1151, a charter notifying the restoration of land belonging to the prebend of Writhlington, i. 269.
Purleia, Walter de, "clericus," attests (*c.* 1227) a grant by the dean of a messuage at Mere to Reginald "fil. Edithæ," i. 318.
Pyx,—see Glossary under "Pixis" and "Bursa."

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Quadragesima (= Lent, *q.v.*).
Quatuor Personæ, see "Personæ Quatuor."
"Quatuor coronatorum martyrum," festival of (Nov. 8), i. 116.
Quer-de-lion, Walter, a charter of his referred to, by which he granted twelve pence annually to the church of Heytesbury, i. 294; copy of the charter, i. 347.

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Radulfus, "clericus," witnesses a deed by which Humfrey de Bohun endows two of the canons of Heytesbury, i. 341; also an agreement (*c.* 1219) concerning an exchange of lands at Wokingham, i. 357.
Radulfus, "magister," witness to a deed, in 1173, by which certain papal delegates settle disputes concerning lands at Potterne and Cannings, i. 253; also one (*c.* 1140) by which the empress Matilda makes a grant in favour of Heytesbury, 340; also a second, by the same empress, of lands at Wilton to Heytesbury, 346.

Radulfi, Elias filius; attests the deed by which Walter of Salisbury (*c.* 1160) bestows Torleton on the cathedral, i. 237.

—— Walchelin., fil.; another witness to the same charter, i. 237.

Ramsbury,—the see of the old bishopric for Wiltshire and Berks, i. 335; meaning of the name, ii. xi.; its bishops styled "Corvinenses" and sometimes "Wiltunenses" episcopi, ii. xi.; at times "Sunningenses episcopi," ii. xii.; the church there among the original endowments of the cathedral, i. 199; list of bishops of Ramsbury (or Sunning), 335; charters signed at Ramsbury, i. 190; ii. 32; the prebend of Ramsbury held, in 1226, by Robert Coterel, ii. 70.

Ramsbury, Roger de, canon of Sarum, witnesses the gift by Elyas Giffard of the church of Hill Deverel to Heytesbury, i. 349.

Ranulf,—"chancellor" of Henry I., attests a charter by that king respecting the tithes of the forests, i. 206; also one (*c.* 1109–20) respecting Westbury, Figheldean, and Alderbury, 208.

—— "treasurer," see under "Treasurer."

—— bishop of Durham, i. 192.

Ranulfi, Theobald, fil, certifies to the grant of lands to the church of Swallowcliffe by Canute, his homager and himself, i. 347; see also i. 293, 294.

Rateclyve (= Redcliffe), the church of "Redcliva" bestowed on the cathedral (*c.* 1160) by charter of Henry II., i. 203; the prebend held, in 1226 by Gilbert de Lacy, ii. 73; the same conferred, in 1227, on R. de Lexinton, ii. 81; the last appointment protested against by J. "Romanus" on behalf of Pope Gregory IX., ii. 82. See also under "Brigstow" and "Bedminster."

Reading,—Anscher, abbot of,—attests (*c.* 1125) a charter of queen Matilda, bestowing Horton on the cathedral, i. 203.

—— William, abbot of,—a witness (*c.* 1160) to a charter respecting lands at Sunning by bishop Jocelyn, i. 249.

—— Adam, abbot of,—receives, in 1226, the "munus benedictionis" at Sarum, and promises a red satin cope to the cathedral, ii. 48.

"Rectores chori" (= rulers of the choir), see under "Rulers."

Redcliff, near Bristol; see under "Rateclyve."

Reginald, "clericus," a priest of the church of Heytesbury, i. 343, 249.

—— a canon of Heytesbury (*c.* 1140), i. 340, 350.

—— archdeacon of the church of Sarum (*c.* 1165), i. 352.

Relics, the feast of (15 Cal. Octob.), i. 227; altered in 1319, 227, *note*; tapers always to be burning before the relics, i. 234; a portable shrine to be provided for them, i. 122; to be carried in procession during Lent, and to be incensed together with the altar, i. 152; "crepita" (= slipper) of S. Thomas the martyr, preserved among the relics of Heytesbury, i. 295.

Religious houses, no lands to be alienated to them without the license of the king, ii. 86.

Remigius (bishop of Dorchester), attests, in 1091, the foundation charter of the cathedral, i. 200, *note*, 215.

Repair of churches,—lands or offerings appropriated to this purpose, i. 337; timber in forests allowed for repairs of the cathedral, i. 201, 205.

Residence of canons,—sundry rules respecting, i. 18, 213, 275; the "communa," of the resident canons, i. 260; one-fourth of the canons to be always in residence, 375; the archdeacon of Sarum exempt from the penalty of non-residence, 338; the "quatuor personæ" to be continually resident, 375; non-resident canons to forfeit *one-fifth* of the value of their prebends, 375; rules as to residence, in 1222, and during the building of the cathedral, ii. 18; residence not necessarily continuous, ii. 19; the rule relaxed for some years, ii. 41; residence for some years required for only forty days, 42; penalties enforced for non-residence.

Residence, houses of, rules as to the rights of the first builders of them at New Sarum, ii. 10.

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Riã, Agnes de, gives the manor of Horton, in Gloucestershire, to the cathedral, i. 203.

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—— "clericus," a witness (*c.* 1160) to the gift of Torleton, in Gloucestershire, to the cathedral, i. 237.

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—— Robert. de, and Alexander de, witnesses to a deed bestowing lands at Swallowcliffe on the church of Heytesbury, i. 350.

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John, witnesses (*c.* 1180) a confirmation deed by Alice, abbess of Wilton, of gifts to the church of Swallowcliffe, i. 347.

Wimund, attests (*c.* 1190) a deed by Hubert, bishop of Sarum, relating to the churches of Figheldean and Alderbury, i. 241; also (*c.* 1191) a deed by which William, archdeacon of Dorset, declares the churches of Lyme and Halstock free from archidiaconal jurisdiction, i. 243; also (*c.* 1193) a confirmatory charter by bishop Hubert to the same effect, i. 247.

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Nicholas de Laking, witnesses, in 1256, a deed by which a chantry is constituted by Robert de Hertford, dean of Sarum, at the altar of S. Andrew, in the cathedral, i. 391.

John [de Burton], attests a declaration by Robert de Wykehampton, dean of Sarum, in 1262, to the effect that the cathedral was free from episcopal visitation, i. 353.

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Sumerford, Will. de, a witness of a deed by which Humfrey de Bohun endows the church of Heytesbury for the better serving of the chapel of Horningsham, i. 342.

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Teissun (or Teisse), Henr. de, a canon of Sarum, attests, in 1222, a deed declaring the churches of Swallowcliffe, Westbury, and others, free from archidiaconal jurisdiction, i. 339 ; at a chapter, in 1231, when an incontinent vicar was punished, ii. 24 ; also in *c.* 1218 when the chapter treated of the "charges" on the vicarage of Britford, ii. 34 ; present at the first services in the new cathedral, ii. 38 ; held, in 1226, the prebend of Durnford, ii. 73 ; assents, in 1228, to the election of R. Bingham, as bishop of Sarum, ii. 109.

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Edmund Rich (afterwards S. Edmund, archbishop of Canterbury), witnesses in 1222 a deed declaring the churches of Swallowcliffe and others free from archidiaconal jurisdiction, i. 339 ; also one, in 1223, settling the claims of the abbot of Westminster on certain tenements near S. Bride's church, Fleet Street, i. 330 ; present, in 1225, at the first service in the new cathedral, ii. 37; also, in 1226, at a chapter for considering the subsidy demanded for the king, ii. 60 ; value of his prebend of Calne, ii. 70 ; assents, in 1228, to the election of R. Bingham as bishop of Sarum, ii. 108 ; one of the chapter dealing, in 1231, with the case of an incontinent vicar-choral, ii. 24.

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Trowe, Galfrid de, attests a deed (*c.* 1180) by Alice, abbess of Wilton, respecting the church of Swallowcliffe, i. 346.

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"Universalis," Robert., a canon of Chichester, attests (*c.* 1216) a deed respecting a pension payable out of the church of Sombourne, i. 259.

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Valeñ, Theobald de, attests a decision (*c.* 1216) as to a pension payable out of the church of Sombourne, i. 258.

Valentine, canon of Sarum, attests, in 1222, deeds relating to the exemption of Swallowcliffe, and other churches, from archidiaconal jurisdiction (i. 339), and the "ordination" of the vicarage of Fordington (i. 323); attests, in 1223, deeds relating to tenements near S. Bride's church, Fleet Street, and confirming a grant made by Luke, who held the prebend of Ruscombe, as well as confirming pensions out of Winterbourne Stickland, i. 324, 326, 330; in 1225 he was present at the "Prima Convocatio" held in the new cathedral, ii. 38; in 1226 he witnesses a grant of a tenement at Baydon to Peter de Camerâ, and one relating to the annexation of the prebend of Calne to the treasurership, i. 317, ii. 26; present at the chapter summoned to consider the grant of a "subsidy" to the king, ii. 60; held the prebend of Netherbury in Ecclesia, ii. 72; fined for non-residence, ii. 76.

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Vernuil, Galfrid de, witnesses (*c.* 1180) a grant by bishop Jocelin of some land at Wanborough to one Segar, i. 227.

Vernulio, Rob. de, attests (*c.* 1160) a grant by bishop Jocelin to W. de Erlegh in Sunning, i. 249.

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—— "capellanus episcopi," attests a grant by bishop Jocelin to one Segar, in Wanborough, i. 227.

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—— Walter de, a witness (*c.* 1206) to a deed concerning the church of Frome Whitfield, i. 254.

—— Willielmus de, a canon of Sarum, present in chapter, in 1214, at he framing of the "Nova Constitutio," i. 380; also, in 1218, at the settling of the "charges" on the vicarage of Britford, ii. 34.

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Wulfsy, see above under "Alfsy."
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CORRECTIONS.

VOL. I.

Page xii, line 10, *for* "foundation" *read* "formation."

„ xxxii, line 19, *for* "arch" *read* "arcade."

„ 111, line 28, *for* "comitum" *read* "comitatum."

„ 114, line 14, *for* "Crescentiæ" *read* "Crescentii."

„ 115, line 14, *for* "Crescentia" *read* "Crescentius."

„ 116, line 3, *for* "Crispi" *read* "Crispini."

„ 117, line 3, *for* "Crispus" *read* "Crispin."

„ 201, note 2, Alwestan is more likely to be "Alveston," near Bristol, than "Alvington," in Devon.

„ 215, line 7, *for* "Martinus" *read* "Mauricius."

„ 227, note, *for* "terra Domini" (*sic* apparently in MS.) *read* (?) "cœna Domini."

„ 270, line 9, *for* "E. de Lacy" *read* "G. de Lacy."

„ 331, line 22, *for* "unam" *read* "unum."

„ 335, line 25, the brackets, though given as in the MS., ought to include "*Siricus* and ALFRICUS" for they, and not BRIHTWOLDUS, became archbishops of Canterbury.

„ 337, line 3, *for* "in thesauro Sarum" *read* "in thesauro sunt Sarum."

„ 352, line 30, *for* "Terraciæ" *read* "Terracinæ."

VOL. II.

Page 4, line 28, *for* "noverat summè literatum" *read* "noverat virum summè literatum."

„ 16, line 7, *for* "Ricardus Grossatesta" *read* "Robertus Grossatesta."

„ 130, line 2, *for* "magnitudine" *read* "multitudine."

„ 132, line 16, *for* "lx. zonæ" *read* "ix. zonæ."

„ 135, line 19, *for* "eburneæ" *read* "eburnei."

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